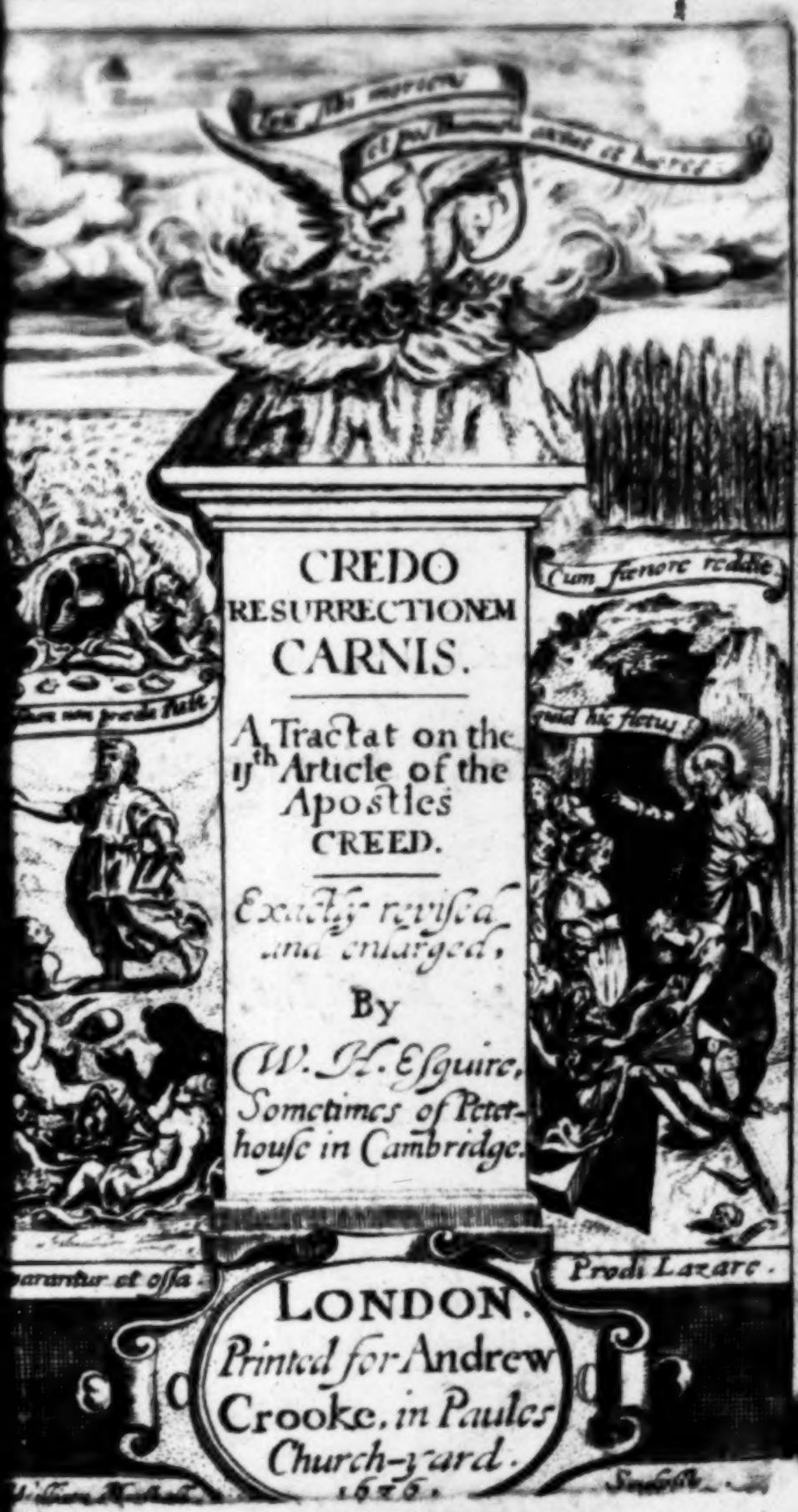
Materiâ peccat, non peccat Imago, figura
Vultum aliquis, mentem fingere nemo pot

Materiâ peccat, non peccat Imago, figura
Vultum aliquis, mentem fingere nemo pot



CREDO RESURRECTIONEM CARNIS.

A Tract at on the 15th Article of the Apostles CREED.

Exactly revised and enlarged,

By

W. H. Esquire, Sometimes of Peterhouse in Cambridge.

LONDON.
Printed for Andrew Crooke, *in* Paules Church-yard.
1656.

Emblematum mens.

1. *De Phœnice.*

Morte ſui vitam reparans Titanius ales,
prodit odoratis, Ipſe, nec Ipſe, rogis.

2 *De Prophetâ redivivo.*

Venter erat ceti, Ionæ, vitale ſepulcrum,
inter naviferum, navifragúmq; mare.

3. *In oſſa arida, Ezech. 37.*

Quæ putrefacta diu, longéq; ſepulta jacebant
ſurgunt, atq; hærent oſſibus oſſa ſuis.

4. *In ariſtas.*

Fœcundæ ſemen terræ committit arator,
vere novo, multâ meſſe ſuperbit ager.

5. *De ſuſcitatione Lazari. Ioan.*

Non poterat famulus, Domino clamante, jac
ad vocem Chriſti, marmora clauſa pate

CREDO RESURRECTIONEM CARNIS.

A Tractate on the eleventh Article of the Apostles Creed, exactly revised and enlarged.

By
WILLIAM HODSON
Esquire, sometimes of *Peterhouse* in CAMBRIDGE.

Printed by the Printers to the Universitie of *Cambridge*, and are to be sold by *Andrew Crook* in Pauls-churchyard.

BRITISH
MUSEUM

¶ A proeme on this ſecond edition.

AS when we caſt a ſtone upon the waters, ἀλλὸς ἐπ' ἄλλῳ κυκλὸς ἐγειρόμενος, one circle raiſeth up another, and ſtill the latter is bigger then the former: *ſo it fareth with me, in theſe my meditations: The more my thoughts beat on this ſubject, the more ſtrength they gather, and enlarge themſelves. The deeper I dig in this golden* mine, *the richer do I finde the* oare. *But let no dead flie be caſt into my box of ointment, let it not be deemed* Nazian.

deemed an action of waſte,
that again I make my thought
legible, and ſend them forth
—— in dias luminis auras:
for had not the firſt impreſſion
by ſome delinquencie, ſuffered
in the Printers ſtocks; I could
willingly have put up my pen
in ſilence, and not given my
thoughts this ſecondine, *or*
after-birth. *This made me to*
take the file into my hand, and
to adde δεύτερας φροντίδας, &
ſecundam manum; *for upon*
a review, many incoherent and
unſuitable pieces I have found

Me quoque qui ſcripſi ju-
dice digna lini.

The former frame I have
not taken aſunder; but reared
a new pile *upon an* old foun-
dation: *ſomewhat I have al-*
tered, ſomewhat I have added,

ſome

ſome looſe pearls I have gathered up, which at firſt were loſt for want of ſtringing on.

All other prefaces, or apologies, I do willingly wave, being, for the moſt part, of more colour then conſequence, and, like the Cypreſſe tree, long and fruitleſſe.

William Hodſon.

CREDO RESURRECTIONEM CARNIS.

CHAP. I.

Of the Creed in generall.

WHat Origen ſaid of the invention of hieroglyphicall learning, may not unfitly be applied to theſe breviaries and epitomes of holy Writ, *Like the Jews Manna, they fall down in round and ſmall cakes, yet* Orig. hom. 7. in Exod.

afford good nouriſhment; li
rich jewels, they can
worth in every ſpark; and
theſe little maps is contai
ed a world of matter.

As thoſe *Decem verba*, t
ſhort law of the decalogue
a pattern of all duties to
done; as that *Oratio quoti*
ana, authorized by our Sa
ours lips, is the curious a
chetype, and maſter-piec
of all prayers, the origina
copie, the common-place
the platform of all requeſt
to be made: So the Apoſtoli
call Creed is a plain an
abſolute ſumme of all hol
faith.

It is called in Engliſh the
Creed, from the firſt word,
CREDO; *quia omnia cre-*
denda; according to that of

Athana-

Athanasius, *Whosoever will be saved, before all things it is necessarie, that he hold the Catholick faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.* It is called *Apostolicall*, because it summarily contains the chief and principall points of religion, handled and propounded in the doctrine of the Apostles.

Other confessions are received, not as new, but as paraphrases, and expositions, and enlargements, for the better clearing of this: for, as there is but one faith, so but one Creed: as the foure Gospels are indeed but one Gospell; so the Apostolicall, Athanasian and Nicen Creed

are

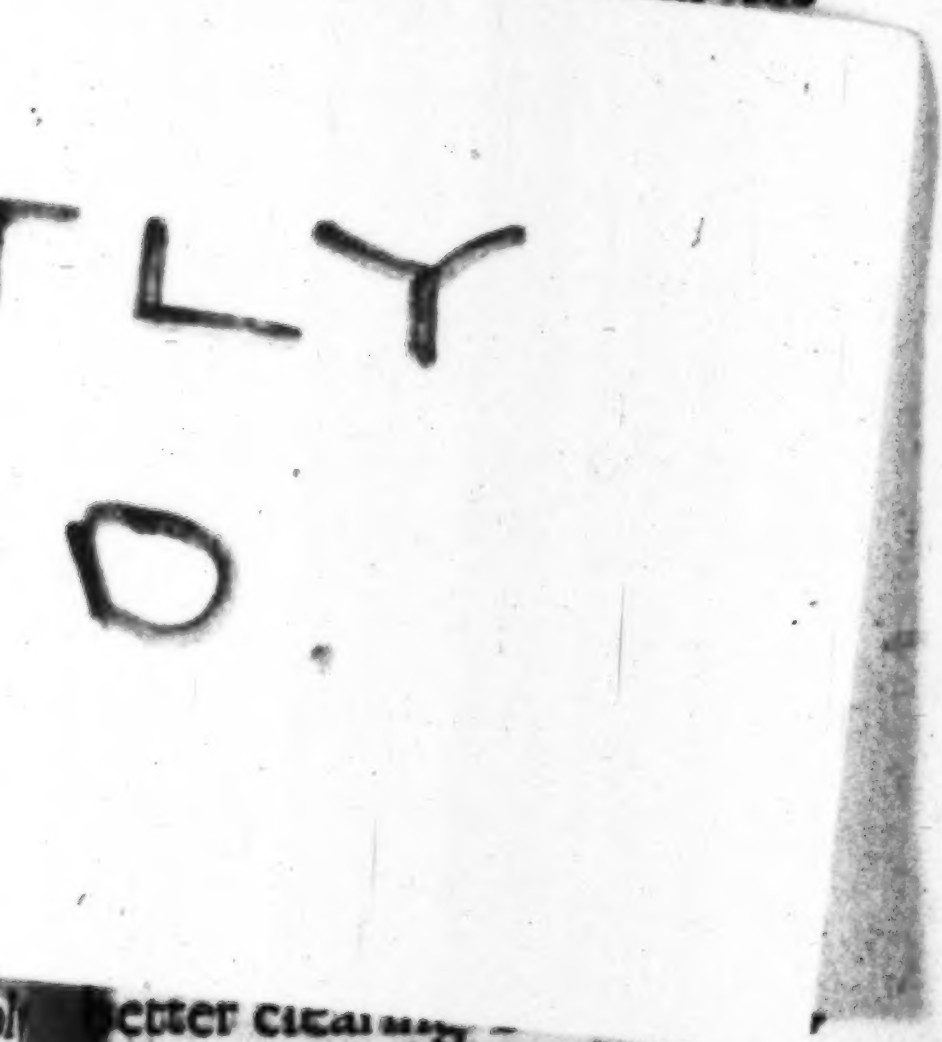
afford good nourishment; [illegible] *Athan*
rich iewels. they [illegible]

TIGHTL
BOUND

absolute summe of all holy
faith.

It is called in English the
Creed, from the first word,
CREDO; *quia omnia cre-*
denda; according to that of
Athana-

Athanasius, *Whosoever will* [illegible] *saved, before all things it is* [illegible] *to hold the*



[illegible] better citating [illegible]

as there is but one faith, so but one Creed: as the foure Gospels are indeed but one Gospell; so the Apostolicall, Athanasian and Nicen Creed are

are but one in ſubſtance.

This of the Apoſtles ha
ever been accounted in th
Church, moſt ancient and
greateſt authoritie; whic
although it be not Canon
call Scripture, yet it is der
ved from the Canonicall
and warrantable by the Ca
nonicall, and even the ver
key of the Scriptures, *Me-
dulla Scripturarum*, the pith
of the whole Bible, & *E-
vangelici ſyllogiſmi minor
propoſitio.*

This is that *Parvulus Ju-
dex*, the little Judge in mat-
ters of quarrell about religi-
on: for what doctrine ſoever
is contrarie to the Analogie
of faith in theſe things,
ought and muſt be reject-
ed.

The

The matter, or object of the Creed concerneth
- 1 God.
- 2 Church.

First God
- 1 The Father, and our Creation; Article 1.
- 2 The Sonne, and our Redemption; in the six next Articles.
- 3 The holy Ghost; Article 8.

Secondly, it concerneth the Church, in the foure last Articles: which is more fully described by

her
- Properties
  - 1 *Holy.*
  - 2 *Catholick.*
  - 3 Knit in a *Communion.*
  - Article 9.
- Prerogatives
  - In the soul; *Remission of sinnes*; Article 10.
  - In the bodie; *Re-*

surre-

ſurrection of the flesh; Article 11. In bodie and ſoul; *everlaſting life*; Article 12.

Theſe be (pardon the boldneſſe of the metaphor) the twelve ſignes in the Zodiack of our faith, through which paſſeth Chriſt Jeſus, the Sunne of righteouſneſſe. O never may the clouds of infidelitie darken or eclipſe his beams!

Theſe twelve Articles are ſo neceſſarie, and ſo linked together, that he that denieth one, by conſequent denieth all; becauſe that of any one ſo denied, the deniall of the very foundation of our faith is ſtraightly inferred. He that with Marcion

Marcion denieth the humanitie of Christ, may be easily convinced to denie the passion of Christ; because the Godhead is impassible: and he that with Ebion denieth the Deitie of Christ, may with the like facilitie be convinced to denie the resurrection of Christ; because the manhood onely had never been able to raise it self from the dead. And he that denieth the resurrection of Christ, cannot beleeve his ascension; because the Apostle telleth us (Eph. 4. 9.) that he which *ascended*, is the same which *descended first into the lower parts of the earth.*

By this manifest inference may we plainly see the connexion

nexion of theſe Articles. If ye denie one, ye denie all; and if ye renounce any one, ye cannot be ſaved.

But I will not take a large ſurvey in a ſmall plot. It is a good rule to be obſerved by them that write, which a great maſter in oratorie hath preſcribed, *Ut titulum legant*, To reade the title of their books, and often to ask themſelves, what they have begun to handle.

From this main ſea, I will therefore ſtrike into a little chanell; and having drunk of the brook in the way, and given a taſte of the Creed in generall, I deſcend to this particular Article, which is the ſubject of our following treatiſe.

CHAP.

CHAP. 2.

Each term in this eleventh Article, remarkable; from the explication of which is inferred the immortalitie of the ſoul, and conſequently the riſing again of the bodie.

IN our precedent chapter, we ſhewed the dependencie of theſe Articles, and that to denie any one of theſe principles, is the next degree to infidelitie: we may further illuſtrate this truth by this Article of the reſurrection.

He that beleeves not this, beleeves all other things in vain: for if there be no reſurrection

ſurrection from death, then can he receive no reward of his faith. Nay, I will take the note a little higher; he that beleeves not this, beleeves no other Article of his Creed; for (as our Engliſh Poſtiller hath obſerved from Eraſmus aptly) *The whole Creed in groſſe, and every parcel thereof, argueth a reſurrection.* If there be a God Almightie, then is he juſt; and if juſt, then another reckoning in another world. If a Jeſus Chriſt who is our Saviour, then muſt he diſſolve the works of Satan, ſinne, and death. If an holy Ghoſt, then all his holy Temples which have glorified him here, ſhall be glorified of him hereafter. If a Church

Boiu.

which

which is holy, then a remiſ-ion of ſinnes, a reſurrection f the bodie, a life everlaſt-ng.

Thus do we ſee, how this *rimarium Evangelii caput*, his predominant Article reſuppoſeth all the reſt; now it is *nexus Articulorum mnium*, the tying knot, on which all other links of holy faith depend. By this hand is religion held up by the head. This is the anchor of our hope, the reference of our faith, the certaintie of our ſalvation, and the very doore of the kingdome of heaven.

From this *mine* ariſeth another *treaſure*. It is worth our obſervation how this Article of the Reſurrection is

is placed between the Ar
ticle of the Remiſſion o
ſinnes, and that other o
Everlaſting life: teaching u
that then onely the reſur
rection of the bodie is a be
nefit, when remiſſion o
ſinnes goeth before, an
eternall life followeth after
for as the reſurrection is *ſe*
pes fidei; ſo eternall life i
corona fidei.

In this, as in each pareel
of the Creed, are two mai
things obſerveable.

Firſt the *Act*, which i
to beleeve: therefore *Cred*
muſt be applyed to ever
Article; *fides eſt tota copula*
tiva.

Secondly the *Object*, which
is the enſuing Article.

In the *Act*, is the *perſona*
litie,

ie, which is Faiths poſſeſ-
e, *& GO*, *I* beleeve. This
as Jobs Creed, *Scio quòd* Job 19.25.
demptor MEUS, *I*
ow that MY Redeemer
eth. I muſt (ſaith one)
t all men in my *Pater No-*
r, onely my ſelf in my
eed. My prayer muſt be
e the penie which Peter
nd in the fiſhes mouth;
th which Chriſt bid him
y tribute, *pro me & pro te*.
muſt pray for others, be-
ve for my ſelf. No mans
th can do me good, but
ne own; for I cannot be-
ve by an atturney, nor be
ed by a proxie. When
ubting Thomas found his
th at his fingers ends, then
he crie, with an holy ap-
opriation, *My Lord, and*
My

My God. Ut brevissima, absolutissima confessio, sai
Bullinger; for he did utt
that in two words, which
the contents of the two T
staments, the summe of
summes, of faith and h
belief. That living care
(whom formerly we m
tioned) he that was e
poore to a proverb, was
riched with this singu
Job 19.26. faith, *I shall see God in*
flesh, that is, (as it is exc
lently glossed on) I in
flesh shall see God; or, *V*
bo Deum in carne, hoc
Deum incarnatum, I s
see God, having taken fl
on him. If I have this fa
in particularitie, and can
ply things generall to m
own comfort; then G
c

ven my God ſhall give me
is bleſſing, *Et non eſt hac*
uperbia elati, ſed confeſſio non
grati.

From the *Act* we remove
ur meditations to the *Ob-*
ect: and here we will firſt
xplain theſe two emphati-
all terms; { 1 *Reſurrectio-*
nem:
2 *Carnis.*

For in theſe modells
nd ſummaries of Chri-
ian doctrine, there is
veight in every word: we
nuſt therefore herein imi-
ate the finers of pure gold,
hat make uſe not onely of
he wedge, but even of the
malleſt foil or rayes, that
heir metall caſteth.

Reſurrection is properly a
iſing again upon a foil ta-
ken:

ken: for this preposition *Re*, as it hath been noted, by one of a filed judgement, doth ever imply, not onely *Again*, but *Again, as it were, upon a losse*; not *a second* onely, but *a second upon the failing of the first*; as *Redemption*, a buying again upon a former aliening; *Reconciliation*, upon a former falling out; *Restitution*, upon a former attainder; *Resurrection*, upon a fall taken formerly: to this suits well the definition of it given by Damascen, Ἀνάστασίς ἐστι δευτέρα τοῦ πεπτωκότος στάσις, *Resurrection is a second quickening or setting up again of that which first fell. Resurgo quod priùs cecidit.*

Orthod. fid. lib. 4 cap. 28

In this word then, *Resurrection*, we do finde the strength

rength and ſinews of an ar-
ument. If the body riſe, it
uſt firſt fall: in this, is im-
licitely woven up a confeſ-
d truth, That all men muſt
ie the firſt death. *Debemur*
orti nos noſtráque: to die is
s good a debt, as any the
orld knowes; for the levy-
g of which, there is an ex-
nt upon all mankinde, and
ſtatute enacted *Primo Ada-*
i, and recorded by S. Paul,
tatutum eſt omnibus ſemel
ori. This is a decree not to
e reverſed, a debt not poſ-
ble to be declined. The
rince and the peaſant are
lemented of the ſame red
arth that Adam was: and
hough ſome, Nebuchadnez-
ar-like, have *golden heads*;
nd others, Chryſoſtome-

like, have *golden tongues*: yo
all ſtand but *luteis pedibus*, o
feet of clay.

Here might I have ſtore o
rich cloth to apparell m
lines withall: but leſt the he
ſhould be bigger then th
garment, I have taken n
more then what is ſuitab
to my purpoſe.

My ſecond obſervation i
that in this common cogn
zance of our faith, in this a
ticle of our Creed, I do n
ſay at large, *I beleeve a R*
ſurrection, but more ſtrictly
more expreſly, thus, *Credo r*
ſurrectionem Carnis, *I belee*
the reſurrection of the Fle
CARNIS ſcilicet, non ANI
MÆ. This word reſurrect
on doth properly belong t
the bodie; the body th
falls, muſt riſe.

o think that our ſouls ſhall
ep in duſt, as our bodies
,till the laſt doom, is but a
eam of the Pſychopanny-
ites,(the ſpawn of the an-
ent Arabicks.) *Nè in ſo-*
nium quidem cadit anima
m corpore; quomodo ergò in
ritatem mortis cadet, quæ
in imaginem ejus venit?
ith Tertullian: and experi-
ce tells me, that my ſoul,
hile it is now, like the ark
God, *in medio pellium*, in
eſe walls of fleſh, hath her
n working, and lively
eration, even then when
e Publicane arreſteth my
dy, while my ſenſes are
priſoned in the bands of
ep. For the minde of man
a reſtleſſe thing: & though
give the body leave to re-

The immortality of the ſoul.

poſe it ſelf, as knowing it
a mortall and earthly par
yet it ſelf, being a ſpirit, an
therefore active and indef
tigable, is ever in motion,
hath no riſe at all from th
clay; it ſleeps not in a livi
body, therefore it ſhall n
ſleep in a dead body, it
made of an everlaſting n
ture. As Gods eternall d
crees have an end witho
beginning; ſo the ſoul
man hath a beginning wi
out an end. There is inde
a death of the ſoul, not th
it ceaſeth to be, but when
ceaſeth to be righteous: *H*
bet & anima mortem ſua
cùm vitâ beatâ caret, q
vera animæ vita dicenda
ſaith Auguſtine. Conſon
to this, is that genuine
prop

roper interpretation of hoſe words of the Evange- ſt, *What will it profit a man gain the whole world, and to ſe his ſoul? Perdere ani- am,* (ſaith the gloſſe) *eſt, on ut non ſit, ſed ut malè :* for the ſoul, being im- ortall, is capable of eter- all, either felicitie or miſe- ; and whatſoever life it li- eth, it never ceaſeth to ve.

I have briefly ſet down he riches of the obſervati- ns, that naturally ariſe rom the explication of heſe two terms; both which finde compriſed in one erſe, Pſal. 16.10. *Thou wilt ot leave my ſoul in grave* here is the immortality of he ſoul:) *nor ſuffer thy holy*

one to see corruption: there
the resurrection of the bod
This David knowing bef
Act. 2. 31. (saith the scripture) *spake*
the resurrection of Christ: th
accomplishment of whi
propheſie is often repeat
Act. 13 36. in the new Testament; *Ho*
beit David after he had se
ved his time, by the counse
of God, he slept, and was la
with his fathers, and saw co
ruption: yet by the vertue o
an insition into that Chri
whose sacred body the Lo
preserved from the least p
trefaction in the grave, th
Prophet apprehends a ce
tain hope of the resurrectio
of his own flesh to immorta
litie, and assures himself, tha
God will not give him ove
to that corruption which
shall

ſhall ſeiſe on him in the grave, that his dead body ſhall not miſcarry, nor vaniſh away in rottenneſſe, but be raiſed again in glory.

This meditation leads me by the hand to treat of our Saviours reſurrection, being pertinent and conducing to our apt and orderly proceeding.

Chap. 3.

Chriſts Reſurrection manifeſted by the teſtimonie of angels, by his own apparitions, by the fulfilling of propheſies: his Reſurrection a demonſtration of ours.

THe glorious Reſurrection of our bleſſed Savi-

our was first proclaimed b
an herauld from heaven (
all the Evangelists testifie
Sonuit de sepulchro vox le-
tiæ. Never before was hea
such news from the grave
but at that time, when a
angel was the preacher; h
sermon, *Christ is risen*; h
auditours, Mary Magdalene
and other devout women.

To discourse at large o
those celestiall and immor-
tall Spirits, comes not with-
in the compasse of my walk:
yet thus much briefly, and
to our present purpose.

Angels, however they still
behold the face of our hea-
venly Father, yet they are
but his houshold servants,
his pages of honour, which
he sends on his holy errands,

the

he ſacred tutours of the
aints, the guard of Gods
lect, the watchmen over
he walls of the new Jeru-
alem, chaplains in ordina-
ie to the King of heaven,
meſſengers and miniſters at-
ending about his throne,
xpecting his pleaſure al-
wayes in readineſſe to make
known his will unto man.

When God brought forth his firſt begotten Sonne into the world, he ſaid, *Worſhip him all ye angels:* And ſo they did. When the bleſſed Virgin overſhadowed by the holy Ghoſt, carried her divine burden within her wombe, an angel appeared unto Joſeph, to juſtifie the *innocencie* of the *Mother*, and the *deitie* of the *Sonne*. When Heb. 1. 6.

he was born, the angels tol
the ſame unto the ſhep-
herds, and that with an *Ec*
too, Luke 1. When Hero
meant death to the babe fo
the name of a King, an ang
revealed the ſame unto Jo-
ſeph, and willed him to fle
into Egypt with the childe;
and ſo *Populus Ægypti, qu*
fuit perſecutor Primogeniti,
became *cuſtos Unigeniti*.
When Herod was dead, the
angel bade Joſeph return
again into Jury. When Sa-
tan left tempting him, the
angels came and miniſtred
unto him. When his ſoul
was exceeding ſorrowfull
unto death, the angels at-
tended to comfort him: and
when his bodie was to be
raiſed from death, an angel
deſcends

deſcends to draw away the curtain, while our Lord came forth of his bed-chamber; an angel rolls away the ſtone, which his adverſaries had laid upon his grave; an angel is the firſt that reports the glad tidings of his reſurrection.

The truth of this angelicall aſſertion is ſeconded by Truth it ſelf: for what the angel preached unto the women, what the women reported unto the Apoſtles (for in this Article were they firſt catechized by the weaker ſex) our Saviour makes good by his manifold apparitions, being ſeen at ſundrie times, by ſuch who were Θεόπνευστοι, & ideo ἀξιόπιστοι, *Witneſſes choſen before*

fore of God for that purpose as the Apostle affirms in his little Creed to Cornelius, (Acts 10.) Wherein is a *synopsis* or summe of holy belief concerning

the { Doctrine, *v.*36,37. / Miracles, *v.*38. / Life & death, *v.*39. / Resurrection, *v.*40. / Coming to judgement, *vers.* 42. } of Jesus Christ.

What Peter there recites to his Auditour, his new convert, his Cornelius, what Paul elsewhere to his Corinthians, was all foretold *per os prophetarum*, *By the mouth of his holy prophets.* For this is a sure & convertible rule, *Nothing was done by Christ, which was not foretold; Nothing was foretold, which was not*

Multi Prophetæ unum os.

not done. If the *Law* ſends forth a *writ*, with a *Scriptum eſt, It is written*; the *Goſpel* ever returns it with a *Factũ eſt, It is done.* So that there was an *Oportet*, a forcible reaſon, that he ſhould riſe again; *Ut impleretur, that the Scripture might be fulfilled*: his reſurrection being (as Aquinas ſaith) *Complementum omnium promiſſionũ*, the *conſummatum eſt*, the *period*, the *accõpliſhment of all predictions*

We may further illuſtrate this, if we look on our Saviour (as he was ſeen by Ezekiel in a viſion) as a *King*, as a *Prieſt*, as a *Prophet*: walking among the midſt of the angels, as a *King*; clothed in white, as a *Prieſt*; and with an inkhorn at Ezek. 9. 2.

at his girdle, as a *Prophet*: and here likewiſe ſhall we finde an *Oportet*, that his Prophetical, Sacerdotall, Regall office, each of them required a proof of his reſurrection.

Firſt, let us conſider him as a *Prophet*, even the *Prince of prophets*. When the angel at the ſepulchre ſaid unto the women, *Why ſeek ye the living among the dead? He is not here, he is riſen*; he addes withall, *Remember how he ſpake unto you when he was yet in Galilee, ſaying, The Sonne of man muſt be delivered into the hands of ſinfull men, and be crucified, and the third day riſe again.* It is ſo, not *what* onely, but *how*; not the *matter*, but the *manner*:

Luk. 24. 5, 6

Remem-

Remember that. He will keep his word, though he die for it: and though he die for it, he will riſe again the *third day*, to keep it to a minute. The very τὸ νῦν of his reſurrection is determined: he roſe the *third day*, and that *early* too. When God was to give ſentence upon man for ſinne, he ſtayed till the heat of the day was over: but upon this day, being to preach remiſſion of ſinnes, he roſe betimes, while it was yet dark. It was the love of God, and tender affection to his church, (which he had ſo lately and ſo dearly bought) made him riſe ſo ſoon, and appeare ſo often the ſame day to diſtreſſed ſouls. In all my Creed, there is Gen. 3. 8.

is no other circumſtance of time, but this; of all the actions of Chriſt for me there recorded, onely this action of riſing again (though of all the moſt difficult) is to be beleeved with the circumſtance of time, and no other; to ſhew, that the doubt and difficultie, the improbability in reſpect of the means be it what it will, yet whenſoever my Saviour promiſeth he keepeth it, as well as whatſoever he promiſeth.

Secondly, as his *Propheſie*, ſo his *Prieſthood* enforced his reſurrection. How could it appeare, that the obligation was cancelled, the Law fulfilled, God pacified; if he had not riſen again? If the debt had not been taken off by

by the ſuretie, it would have lien upon the Principall ſtill; if Chriſt had not riſen from the dead, we ſhould ſtill be yet in our ſinnes, and our faith ſhould be in vain. But we know that our high Prieſt *with one offering, hath conſecrated for ever them that be ſanctified.* The powerfull operation of his paſſion endureth for ever, being the Lambe ſlain from the beginning, and bleeding as it were to the worlds end. Aaron and his ſucceſſours were but forerunners of Chriſt, who is the end of the Law, and for this cauſe called *Sacerdos accedens*, or *ſuperveniens*, a Prieſt added to the prieſts, a Mediatour of the new Teſtament, conſummating the prieſt-

Heb. 10. 14.

priesthood of the old. A there was never Priest before who had the love to sacrifice himself for the people, so never any had the power to revive that sacrifice he once killed. But our high Priest Christ Jesus had love to lay down his life, and power to take it up again. By the first he shewed himself to be *the sonne of man after the flesh*: by the second, he was *declared mightily to be the Sonne of God*. As he could not but *die*, having taken on him a bodie of death; so he could not but *live again*, because that bodie was *vitæ sacrarium, the vestrie*, or *chappell*, *wherein life was preserved*.

Rom. 1. 3, 4.

Thirdly, as he was to be

a *Prophet* like *Moſes* (Act. 3. 22.) a *Prieſt* like *Melchiſedech* (Pſal. 110. 4.) ſo alſo a *King* like *David*, Luke 1. 32. He was a King by *birth*, *Simul natus, ſimul Cæſar*; ſo the wiſe men teſtified of him, Matth. 2. 2. and he was a King at his *death*; ſo Pilate wrote his inſcription, though in the narroweſt limits, *Jeſus of Nazareth the King of the Jews*, John 19. 19. But to expect the Meſſias for a temporall Prince, was the Jews perpetuall dotage, the Apoſtles tranſient errour, Matth. 20. 21. Act. 1. 6. Of temporall royaltie he had ſo little ſhare, that his chair of eſtate was the croſſe, his crown made of thorns, his ſcepter a reed, and for a *Vivat*

vat Rex, the people gave him a *Crucifige*. But *Qui ſubiit, ſubegit*, He that did undergo, did overcome, & *qui Agnus extiterat in paſſione, factus eſt Leo in reſurrectione*, ſaith that Father of devotion, ſweetly. He that ſtood as a *Lambe* at his paſſion to take away the ſinnes of the world, became a *Lion* at his reſurrection to ſpoil all principalities & powers, and to make an open ſhew of them. Then did he manifeſt himſelf a moſt victorious conquerer over all his enemies, then did he break the ſerpents head, then did he receive the keyes of death and hell, and made all knees bowe to him, in heaven, in earth, and under the earth.

Bernard.

Col. 2, 15.

earth. And now being rai-
ſed from death, he dieth no
more, death hath no power
over him: for this is his Epi-
thet, (as the beholder and
penman of that revelation,
which hath as many myſte-
ries as words, hath ſet it
down) *He that was dead, and*
is alive, and liveth for ever-
more; Apocal. 1. 18.

This aſſureth us of our re-
ſurrection: for as the head
muſt riſe before the mem-
bers, ſo the members are ſure
to follow the head: if the
head be above water, there
is hope for the whole body:
if the root have life, the
branches ſhall not long be
without: Chriſt Jeſus the
firſt-fruits being reſtored to
life, all the reſt of the dead
are

Chriſtus eſt typus Chriſtianorum.

are in him entitled to the ſame hope; for the reſurrection of our Saviour is not onely *Auſpex & exemplar*, but *fideiuſſor* yea *Chirographum noſtræ reſurrectionu*; ſo that he that did *riſe* will *raiſe*. Theſe two reſurrections are inſeparable. Thus did that great Champion of the church, who, (as a father ſaith) *priuſquam natus erat Dominus, redemptorem ſuum vidit à mortuis reſurgentem.* Thus did Job excellently argue, when from *Scio quòd redemptor*, he inferred *Scio quòd Ego*; *I know that my redeemer liveth, and I ſhall riſe again at the laſt day.*

Some Divines affirm, from the aſſertion of Bonaventure that the yeare wherein our bleſſed

bleſſed Saviour aroſe from death, ſhould, according to the law, have been the yeare of Jubile; which feaſt was appointed by the Lord to be celebrated every fiftieth yeare, for theſe cauſes.

First, that they might keep a right chronologie and reckoning of times: for as the Grecians did compute by the number of Olympiads, the Romanes by their *Lustra*; ſo the Jews by their *Jubiles*.

Secondly, that a true diſtinction of their tribes might be preſerved: becauſe then lands returned to their owners in their proper tribe, and ſervants to their families: hence was it called *Jubile*, (from a word, which, in the originall,

originall, signifieth *deduxit* or *produxit*) because brought men back again their estate.

Thirdly, he instituted the Jubiles that they might be type to them of their full deliverance by Christ; and for this cause was it called *buccina reductionis*, because the blew with rammes horns this feast, in remembrance their deliverance out Egypt.

Isa. 61. 2. Luke 4. 19.

And surely the Jubiles old time did mystically shadow forth that spirituall Jubile, which Christians enjoy under Christ, by whose bloud we have a reentrie to the kingdome of heaven which we lost in the transgression of our father Adam

nd this was ſignified y the Iſraelites reentry pon their lands which they ad formerly ſold. And like-iſe the ſound of the Go-el (which was in this feaſt yped by the noiſe of the umpets) is gone through he world.

The redemption of Chriſt a yeare of Jubile; the re-urrection of Chriſt is the hief day in the yeare, yea, *gina dierum*, as Ignatius yles it. All Chriſtians, here-n imitating the pattern of he bleſſed Apoſtles, in ho-our of Chriſts reſurrection bſerve their Sabbath on the ighth day, which is the firſt ay of the week; whereas he Jews hallowed their abbath upon the ſeventh

Easter day.

day, which is the last day
the week. So that Easter
is the *Sabbath of Sabbath*
an high and holy day, fro
which every other Sund
hath its name; being so c
led, because the Sunne
righteousnesse arose fr
the dead this day.

Christs appearing on t
eighth day is not without
mysterie. We labour
dayes in this life; the seve
is the Sabbath of our dea
in which we rest from
labours: and then being r
sed from the dead, Chris
his own bodie, yea the ve
same bodie that was cruci
ed, shall reward every m
according to his works.

Happy then is that m
whose whole life is nothi
el

se but a *Lent*, to prepare
m against *the Sabbath* of
s *death*, and *Easter* of his
surrection.

CHAP. 4.

ertain types and figures, un-
der which is shadowed the
truth of the resurrection.

THey who affirmed,
that the old Testament
forded no testimonie to
is present Article, were of
dark brain, and lean under-
nding. Do but unloose
njamins sack, and the
ece of plate will be found:
nvail Moses his face, and it
ill shine. The keeping
reen of Noahs olive-tree
der the ark, the drie rod

of Aaron, *quæ simul frondu & floruit*, that budded a blossomed, the staffe of Mo ses that was made a livin serpent, the dead wombe Sarah that became moth to a sonne, yea the sparing that sonne Isaac that shou have been slain and sacri ced, was a resemblance our resurrection: for so w reade, Heb. 11. 19. that fro death Abraham receiv him IN A FIGURE, *becau* (saith the Paraphrast) *sudden and unexpected erup on of Isaac from that his i minent and intended death, w as it were a figure of his ri sing from the dead.*

Ἐν παραβολῇ.

Ezek. 37. 1. In Ezekiels vision of d bones, that began to shak and come together *os ad*

nd to be covered with si-
ews, flesh, and skin, and
hat being breathed on by
he foure windes, revived
nd stood upon their feet,
was not onely a prediction
of the deliverance of Israel
out of Babel, but also a typi-
call confirmation of the re-
surrection of our bodies. *Non enim figura de ossibus potuisset componi, &c.* (saith Tertullian) *for that figure of the bones could not have been made, if the truth figured thereby were not also to be accomplished upon such bones. Parabola de nullo non convenit, What parable or similitude can be brought from a thing which is not?* We shall not reade in all the book of God, that any parable hath been borrowed

from that thing, which never was, nor will ever be.

The Prophet, that was enwombed and entombed in a living and moving Iland, that in a crystall cage lay three dayes imprisoned in the belly of a whale, sung *one of the songs of Zion in a strange land.* That this *Prophets redivivus*, this *Jona*, was the widow of Sarepta's sonne, the childe whom Elias raised from death to life, is a tradition currant among the Jews, yet scarce warrantable. But that which we reade of him in holy writ, is not onely *historia vera*, but *Sacramentum magnum*, not onely *a true history*, but *pregnant with great mysterie*: for (saith one) as we have *Chri-*

stus

stus sepultus by *Jonas absorptus*; so *Christus resurgens* by *Jonas emergens*.

The fruit that we pluck from this tree, the sweet waters we distill from these flowers, the consolation we gather from hence, is this, that *cor terræ sit venter veti*, the heart of the earth to us will be as the belly of the whale to Jonas, it shall not still retain us; the pit of perdition is become the harbour of rest, and death is the convoy or passing boat to a better port.

The *preludes* of our resurrection, are the particular examples of those which were raised up again to life, in the old and new Testament. Mark how in the time

of *Nature* God took away Enoch; in the time of the *Law*, Elias; in the time of *Grace*, our Saviour himself: and you ſhall plainly ſee that God hath taken from death the plea of *preſcription*, and by theſe examples alſo ſhewed, that we ſhall riſe again.

Let me lead your remembrance back to thoſe whom God raiſed to life by the hand of *the mediatour of the new Teſtament*; the widows ſonne, Jairus his daughter, and his friend Lazarus: the one he raiſed from the *bed*, the other from his *coffin*, the laſt from his *grave*: That it might appeare that no degree of death can hinder the efficacie of his over-ruling command. It

It is but a nice obſervation, that Coſter hath gathered from theſe three examples; That our Saviour in the Goſpel is ſaid to have raiſed none from the dead, but ſuch as were rich and young; as this rulers daughter of the Synagogue, being about the age of twelve yeares, Luke 8.42. Lazarus a man honoured in his nation, and (as Epiphanius reports) about the age of thirty. The young ſonne of the widow, well affected in the place where ſhe dwelt, becauſe *much people of the city were with her*, Luke 7. 12.

For if we reflect on that goal-deliverie of holy priſoners which our Saviour

made at Jerusalem in attendance of his own resurrection, we shall finde, that he commanded those souls back, which had long forsaken their lodging; that he raised many Saints, whose bodies had long rotted in the grave. Some few ears that were then ripe, and hereafter the whole harvest shall be carried into everlasting barns. *Nullum tempus occurrit Regi.* He that is Lord of time will in his own time raise us from the bed of dust; we shall, we must awake, as sure as we lie down; and wake more fresh, more glorious then when our eyes were shut.

I have here contrived, as Philo Judæus speaks, a large picture

picture in a little ring: I have contracted the images of great things into small glasses. My observations which I have brought for this argument, are like bottomes of fine silk close wound up, which with a curious needle might be flourished into larger works.

Chap. 5.

Arguments drawn from divers attributes of God, as his Power, Mercie, Justice, &c. to confirm us in this Article of the Resurrection.

AT my first entrance into the school of faith, in the very first Article of my Creed,

Creed, I no sooner read that there is a *God*, but I learn withall, that he is *Almighty*. The doctrine of his *omnipotencie* is the *basis* and *fundamentall arch*, on which is built our Christian religion: from the knowledge hereof proceeds all faith, because we beleeve with the blessed virgin, *Quia potens est*, that God is able to do all those things, which reason is not able to comprehend. Contrariwise, the ignorance or the not right understanding of this truth, is the cause that there be so many ἄθεοι καὶ ἄπιστοι, unbeleevers and misbeleevers: *Atheists*, without the knowledge of God; *Infidels*, without hope or faith in God. It was our

Saviours

Saviours own Argument against the Sadduces, *Yon erre, not knowing the Scriptures, nor the power of God:* that is, (saith the Paraphrast) *Ye Sadduces do erre grossely and damnably in this your misconceit of the resurrection: and the ground of your errour is your ignorance, both of the Scriptures, which have clearly revealed the truth thereof; and of that omnipotent power of God, whereby this work (otherwise impossible) is effected.* But of these sectaries we shall speak more fully in our subsequent chapter.

If with the men of Berea we do search the Scriptures, we shall finde, that before the Sadduces had any being in Israel, this heresie of theirs

was

was palpably convinced with an example of the reſurrection, even in Eliſha's revived corps. Now the power that can raiſe one man, can raiſe a thouſand, a million, a world. No power can raiſe one man, but that which is infinite; and that which is infinite admits of no limitation.

In the beginning, the word of the Lord was the ſeminarie of all being: his *will* was his *word*, and his *word* was his *deed*. His *fiat* and his *fuit* met together, his *dixit* and *benedixit* kiſſed each other. All at firſt was nothing, and from nothing came All. How eaſie is it then for him to repair all out of ſomething, who could

thus

thus fetch all out of nothing! how ſhould we diſtruſt him for our reſurrection, who hath approved his Omnipotencie in our creation? Our remainder after death can never be ſo ſmall, as our being was before the world; aſhes is more then nothing. The body, we confeſſe, that is once cold in death, hath no more aptitude to a reanimation, then that which is mouldred into duſt: onely as it was Gods omnipotencie, to create man out of a ſubſtance that had no abilitie to produce the matter; ſo likewiſe is it his prerogative royall, to revive that duſt, to form it into a new Adam, to fetch man a ſecond time from the earth,

to

to live with himself when time shall be no more.

This resuscitation of the dead is one of the *foure keyes*, which (say the Hebrews) are in his hand, who is the Lord of the whole world. The Scripture makes mention of each of them.

1. *Clavis pluviæ*, the key of rain; *The Lord will open to thee his good treasure*, Deuteronomie 28. 12.

2. *Clavis cibationis*, the key of food; *Thou openest thy hand, and fillest every thing with thy plenteousnesse*, Psal. 145. 16.

3. *Clavis sterilitatis*, the key of barrennesse; *God remembred Rachel, and opened her wombe*, Gen. 30. 22.

4. *Clavis sepulchrorum*, the key

key of the grave; *When I ſhall open your ſepulchres*, Ezekiel 37. 12.

By all which places it is intimated, that theſe foure things God hath reſerved in his own hand and cuſtodie; namely, *Rain*, *food*, *the procreation of children*, and *the raiſing of our bodies*.

As we have derived a main proof of the reſurrection from the power of God, ſo likewiſe may we argue from his other glorious & divine attributes: but becauſe I will not enlarge a treatiſe into a volume, I will herein follow the Schoolmen, who reduce all *communiter ad duo*, his { Mercie, Juſtice.

Theſe be the two Maſter-attributes,

attributes, which set all the rest on work; these be the two feet of God, whereupon he walketh all his ways; these two heads, like Tanais and Volga, shall water the plot of our meditations.

When God makes a covenant with his own, it is an incorruptible & everlasting covenant; therefore is it called *a covenant of salt*, to note the perpetuitie of it. In this covenant are all the dead bodies of the Saints, and the Lord forgetteth them not. When Jacob went down to Egypt, the Lord promised to bring him back again: but how did the Lord bring him back again, seeing he died in Egypt? surely the Lord was with him when he was brought

Num 18 19

Gen. 46. 4.

brought from thence. So the Lord preserveth all the bodies of his Saints, and keepeth all their bones, yea even then when their bed is made in the dust; because they are within the covenant. It is said of Josiah (although he was slain in battel) that he was *gathered in peace to his fathers*, that is, to the Spirits of his fathers who enjoy peace. In Matth. 22. 32. Christ saith, *I am the God of Abraham, the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living*. He doth not say, *I was* the God of Abraham, and of Isaac, and of Jacob; or *I am* the God of Abraham *that once was*: but, applying his own eternall being

2. Chron. 35 24. and 34 28.

ing and the certain being of those holy Patriarchs. he faith, *I am the God of Abraham, the God of Isaac, &c.* Now God is not the God of those that are not & have no existence at all, but of those that have a being: so that he will raise their bodies, or else he shall *dimidium tantummodo hominum resituere*, else he were God but to one part of Abraham, Isaac, &c.

Psal. 145.9. But *his mercy is over all his works*, (as saith the Psalmist) and extends both to soul and body, and *in the mercy*

Psal. 21.7. *of the most high they shall not miscarry.*

Secondly, as his *mercy*, so likewise his *justice* requires that there must be a generall resurrection.

If

If in this life onely (saith the Apostle) *we have hope in Christ, we are of all men most miserable.* Paul indeed was at a *Quotidie morior*, every houre in danger to be drawn to the block, every day dying, ready to be offered up for the name of his Lord and Saviour. But to what purpose did he expose himself to such varietie of perils, if there were no resurrection? Shall Paul bear in his bodie the marks of Christ Jesus, and shall he not bear in the same bodie the crown of his glorie? Shall the Standard-bearer of that noble Army of Martyrs, the leader of that royall band, undertake three notable combats in his Masters cause; one in the *Schools*, 1. Cor. 15. 19

Acts 6. 9.

Schools, another before the *Counsell*, and a third at the *Stake*; and shall he not at length for his glorious victories, enjoy that which his name doth signifie, a *crown*, an eternall crown of glory? *Christiani ad metalla*, was an usuall condemnation: but what made them dig so willingly in the mines? surely they had a treasure there which the Emperour knew not of, they had infinite more precious wealth from thence then he: for the hope of gaining a better life is the perswasive Rhetorick against the fear of losing this: *hoc vesper erit, & mecesse est addi mentinam lætitiæ*; and then shall their birth be consummate, when the

Evening

Evening and Morning are made one day.

Nocte pluit totâ, redeunt spectacula manè:

(Which I English by a better poet) *Weeping may endure for a night, but joy cometh in the morning.* Not an ejaculation of a penſive ſoul vaniſheth into aire, not a teare of a penitent runs waſte; but as the dew of devotion falleth down, the Sunne of righteouſneſſe draweth it up. Pſal. 30. 5.

Theſe mixt meditations compounded of contrary ingredients, as a *croſſe*; and a *crown*, *martyrdome* and *glory*, *death* and *life*, are ſweet waters diſtilled from bitter wormwood, are ſtrong grapples to hold a Chriſtian and his

his patience together. How did that bold Champion of the Church, who was *ante Evangelia Evangelicus*, comfort himself on the dunghill with a *Videbo Deum*, and outfaced death with an assurance of his resurrection? A faithfull man *dum expirat sperat*; his hope fails him not, when his breath fails; for he knows that death, like that Egyptian mistresse, hath power onely on his coat, his upper garment, his body, but at length he shall arise from his grave, like Joseph, out of prison. The sepulchre, like the serpent, is dieted, and feeds on nothing but dust; it is not so much the death of the body, as the corruption of the body. *Morta-*

litas

litas magis finita est, quàm vita.

I may lively illustrate this with some observations borrowed from cunning Artists.

A clock that is grown rustie is taken asunder by the makers hand, disjoyned wheel from wheel, and pin from pin, not to be lost, but to be repolished, and put together again, that it may go clearly. So death doth pluck the clock of our life asunder, when it hath struck the last stroke of breath; wheel from wheel, limbe from limbe, member from member, joynt from joynt, all to dust and pieces: But when the Omnipotent Maker takes it into his own hands, and sets it

together again at the resurrection, it shall go well in glory for ever. Or as a curious workman, seeing his image of brasse, on which he bestowed his art and industrie, to be spotted and defaced; he putteth it again into the fire, and new casteth it; which is not the losse, but the perfection of the image: so God, who made man a most exquisite fabrick, seeing him polluted with sinne, and soiled with the sullage of Adams clay, resolves him again into dust, that he may rise unspotted. For as some metals, laid for a space in the bosome of the earth, grow more refined & purified: so shall the bodie interred a naturall one, rise

rise a glorious. In the *interval*, as a punishment for transgression, it shall resolve into what it was made of: in its most perfect strength it is but dust, dust indeed *sub aliena formâ*; but when the particle of divine breath forsakes this red loam, it shall be dust in the likenesse of dust it self.

My pen is unawares glided from my proposed argument, and almost lost it self in this sweet meditation. But lest these ἐμβλήματα, these digressive passages, incurre the censure, which he rightly gave of Mitylene, *oppidum quidem pulchrè ædificatum, sed imprudenter positum*, a fair built town, but unadvisedly seated;

prettie, but *improper* notions: I now fall back again, to treat of the juſtice of God, which requires there ſhall
2. Cor. 5. 10 be a day of retribution, a day, wherein the vertuous ſhall be rewarded, and the wicked puniſhed. The ungodly, I confeſſe, are ſometimes plagued in this life, to aſſure us that there is a God; yet but ſometimes, to aſſure us that there is a day of judgement, a day wherein the accounts of all dayes muſt be audited and caſt up, a day in which God ſhall
Mal. 3. 17 *make up his jewells* (as he ſpeaketh by his prophet Malachi) and put a difference between an *Iſraelite* and an *Egyptian*, between *wheat* and *tares*. And this

was

was properly figured in Pharaohs two ſervants, the *baker* and the *butler*: both of them were taken out of priſon; but the one to be reſtored to his office to miniſter before the king, the other to be put to death. So ſhall both the godly and the wicked come out of their graves: the one, *rapi in occurſum*, to meet their Saviour in the clouds; the other, *verti retrorſum*, to be turned down to hell, with all the people that forget God. Gen. 40.

Some of the Ancients were of opinion, that none ſhould come to judgement but they which are *inter pios impiósq; medii*, of the middle ſort. Not the *godly*; becauſe the Apoſtle ſaith, *He that*

beleeveth hath everlasting life, and shall not come to judgement, but shall passe from death to life, John 5. 24. Not the *wicked*; because, (as the Psalmist saith) *The ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous.* Psal. 1. 6.

But here, in stead of the naturall milk, they suck out the bloud of misinterpretation. S. Augustine (whom we may safely follow as a guide-starre) explaineth these Scriptures thus; The godly shall not come *in judicium condemnationis*, nor the wicked *in judicium electionis*. Again, for that text of the Prophet, Psal. 1. 6. it is remarkable, how accurately the holy Ghost there speak-

eth: he saith not, The ungodly and sinners shall not be judged; but, The ungodly shall not *stand in the judgement:* and so the words have in them *aliquid commune*, which they imply; and *aliquid proprium*, which they expresse. It is common to all persons, both good and bad, to come to judgement: (for so saith the Apostle, 2. Cor. 5. 10. *Oportet nos omnes, &c.*) but proper onely to the godly, to stand in judgement; for their sinnes being taken away by the imputation of Christs righteousnesse, and sanctification of his Spirit, and being covered with the white garment of regeneration, they shall *stand out in judgement*,

that is, they ſhall not be confounded, condemned, or overthrown. Contrarily, the reſurrection of the wicked is not properly *from death*, but *to death*, from one death to another; they do but *riſe* to take a greater *fall*; they fall from a *temporall* to an *eternall death*. Their conſcience (which before Caſſandra-like had often told them the true ſtorie of their lives, but they would not beleeve her) ſhall then like a bloud-hound hunt drie foot, and ſet before them the ſent of their ſinnes; ſo that the Lord Judge ſhall not make any great inquiſition to finde out their faults, but proceed to ſentence. Briefly, (to pile up much ſtuffe in a little room) there ſhall

ſhall be a judgement of *retribution* for the good, a judgement of *reprobation* for the bad, a judgement of *diſcuſſion* both of good and bad.

I have the rather touched on this particular, becauſe it is one of thoſe *quatuor noviſſima*, which we ſhould ſtill have in remembrance: for *after death cometh judgement*, whoſe forerunner is the univerſall reſurrection.

Surgite mortui, was Saint Hieromes eare-wig, an alarum which often beat on his heart-ſtring: and it was Origens conceit, that the Prieſt had bells in the lower part of his garment, to put the people in minde of judgement. The day of death, and

the day of doom, are the two pole-ſtarres on which we pilgrimes and travellers on earth ſhould fix our eyes. May my ſoul ſtill keep on this wing! may my heart be like Daniels window, which
Dan. 6.10. was open in his chamber toward Jeruſalem! may I oft repoſe my ſelf on the roſe-bed of this contemplation! for they that never have any holy whiſperings with God; they that forget (at the leaſt) with the *curfew* bell in the evening to rake up their zeal by prayer, and with the day-bell in the morning to ſtirre up and kindle the ſame; they that never walk up to mount Tabor, into ſome retired place of meditation (ſuch as Iſaac his field, Cornelius his

leads, Davids closet) carrie their souls in their bodies, as Josephs brethren did their money in their sacks, and know not what treasure they have.

And here may I cast a dart at those hereticks that shake the very ground-work of pietie and devotion, that undermine the foundation of all religion: here may I fitly traduce——

Chap. 6.

The grosse errour of the Sadduces, who denied the resurrection of the dead.

THe Sadduces were a sect sprung up among the Jews; even in Jerusa-

lem

lem were many Sadduces; nay the Sadduces were chief governours in Jeruſalem, for ſo we reade Acts 5.17. that the chief Prieſts, to repreſſe the Apoſtles preaching the reſurrection of the dead, were aſſiſted by thoſe of *the ſect of the Sadduces.* Not Moſes chair was free from Sadduciſme; this viper hung on many of the high Prieſts hands; for *Joannes Hircanus*, with his ſonnes *Alexander* and *Ariſtobulus*, and likewiſe *Anaus the younger*, were of this ſect.

To ſhew the originall and occaſion of this hereſie, I muſt open an antiquitie, and take up a ſtorie, as I finde it alreadie related to my hands. The Sadduces were ſo called

led from Sadoc, the first authour of this heresie; This Sadoc lived under *Antigonus Socheus*, who, not long after the dayes of Nehemiah, was the chiefest Rabbin in the great Synagogue at Jerusalem. This *Antigonus* gravely instructing his disciples, that they should not be of servile mindes, or do their duties for hope of reward; his scholars hearing this, desired him to expound his minde more fully: whereupon he added, that men must not expect the recompense of a good life in this world, but stay for it untill the world to come. To these words Sadoc a chief disciple of his took exception, and said, he never heard of any such thing as

the

the world to come, whereupon he with his fellow Baithus turned apostates, and repaired to the Schismaticall Temple built upon mount Gerizim, and became principall Rabbins of the Samaritans. Amongst them did Sadoc first broach this heresie, and taught them, that there was no resurrection of the dead, because no immortalitie of the soul; and so consequently no judgement to come.

But on rotten joists is this foundation laid. Our blessed Saviour with the modestie of truth hath long since confuted this bold and broad-faced heresie of the Sadducees. We reade Matth. 22. 34. that he *put them to silence.*

The

The originall is significant, ἐφίμωσεν, *he bridled their mouthes*: which is a phrase borrowed from fierce & stomackfull horses, which being held in by a strong bit, become subject perforce to the will of the rider. He that spake as never man spake, so resolved their doubts, and dissolved their sophismes, that they were tongue-tied; they had not a word to return upon him.

Let us a while examine and more plainly lay open the question they move to our blessed Lord, and his unanswerable reply. Not out of a desire to know the truth, but with a purpose to scoffe at Christ, they propound their case, and they reason

reaſon with him *ab Abſurdo*: If there were a reſurrection, then this abſurditie would follow, that ſeven men ſhould have one wife at the reſurrection. This they go about to ground upon
Dent. 25. 5. Moſes law: for Moſes commanded in the Law, that if a man die without ſeed, then his brother ſhould raiſe up ſeed unto him. Now there fell a caſe among us, that a man married a wife, and died without children: his brother married his wife, & he died without children alſo: and ſeven brethren had her to wife: whoſe wife then ſhall ſhe be at the reſurrection?

Chryſoſt. hom. 72. in Matt. Verily (as Chryſoſtome thinketh) the caſe here propounded

pounded was a fiction: for though a brother was bound by law to raiſe up ſeed unto his brother, yet this was often neglected, as we ſee in the hiſtorie of Thamar and Ruth; eſpecially, when one brother had taken the wife of his deceaſed brother, and died without iſſue alſo, ſurely the fourth, fifth, ſixth, but moſt of all the ſeventh, would have deteſted ſuch a woman, and ſhunned ſuch a marriage as ominous.

But obſerve how our Saviour in that place fits his anſwer to the Queſtioniſts, and concludes moſt evidently againſt them, by preſſing them by their own principalls. Concerning the reſurrection of the dead, he proves it

it not out of the Prophets, but draws his argument
Exod. 3. 6. out of Exodus: for whereas the Sadducees rejected all Scripture, ſave onely the Pentateuch, Chriſt diſputes with them in their own Canons, and makes Moſes give them an anſwer, whoſe authoritie was ſacred with them. They pretended great skill in Moſes his writings, but he ſheweth their ignorance herein, how they erre *not knowing the Scriptures, nor the power of God, for in the reſurrection men neither marry nor give in marriage, but are like the angels in heaven*, that is, in the reſurrection, and life to come, there is no ſuch matter as marrying and giving in marriage, no more

more then there is now among the angels in heaven; for the condition of the Saints ſhall be like unto that of the celeſtiall ſpirits, equally free from theſe earthly relations and carnall reſpects.

Relata extra uſum non ſunt relata, (ſay the Schoolmen) Relations out of their uſe are no relations. A landmark ſo long as it ſtands in the field diſtinguiſhing one mans land from another, it is in relation; but taken out of that place, that relation ceaſeth. The bread in the Sacrament is holy bread; but out of this holy uſe it becometh common bread again: So here, the woman is the wife of the husband in

in this life; but in the life to come, this relation ceaseth. *Nature hath no place in glorie.*

The absurditie which the unbeleeving Sadduces supposed would follow upon the certaintie of a resurrection, compared with the law of Moses, doth easily vanish of it self. While they grossely held, that the souls of Abraham, Isaac, and Jacob were utterly extinct and had ceased to be, our blessed Master palpably disproves them: and because they had alledged Moses, by the authoritie of Moses he evinceth their opinion. *I am* (saith God, by the mouth of Moses) *the God of Abraham, Isaac, and Jacob*: God *is not*

the God of the dead, but of the living, that is, the ſouls of Abraham, Iſaac, and Jacob, ſtill have a being, they are, and expect the full accompliſhment of that happineſſe and glorie which God by vertue of his covenant hath aſſured unto them. For, as Adam having eaten the forbidden fruit, though he lived ſtill, was yet dead by the ſentence denounced: ſo Abraham, Iſaac, and Jacob, being dead, yet were alive, by vertue of the promiſe of riſing again included in the covenant.

Thus have I declared how powerfully Chriſt refelled their captious *Quæres*. But though he ſtopped their mouthes, yet did he not alter

ter their hearts; for though they could not defend Sadducciſme, yet did they continue Sadducees, as appeares, Acts chap. 5. and chap. 23.

And here may I juſtly take up the Apoſtles πρὸς ἐντροπὴν λέγω, here may I turn my pen upon the Sadducees, Epicures, Atheiſts of our times: for theſe be not the names of a nation, but of diſpoſition; every countrey may have a Sadducee, an Atheiſt, every table an Epicure. Theſe hereſies are ſtill brought on the ſtage, and are but the ſame playes acted again by other actours. 1. Cor. 15. 34.

He that gives God the complement of a faſhionable profeſſion, that like a ſpire-ſteeple points upward but

ut poizes downward, is a adduce; all his holineſſe is ut theatricall: for com-nonly where religion be-gins in hypocriſie, it ends ither in Atheiſme or Apo-ſtaſie. He that draws down is patrimonie through his throat, *Et luxuriat in vermi-culoperibus*, and daily prides t in worm-work, emptying he rich exchequer of the earth to ſatisfie two prodi-gal unthrifts, the back and he belly, is (as the Latine Pindarus hath it) *Epicuri de-grege porcus*, that is, in the Apoſtles phraſe, *a beaſt of Epheſus.*

Some have compared the unpreferred Courtier to a blackamore, *qui in ortu ſolis poſitus habet colorem no-ctis.*

this, I may as rightly liken the Diagorean or Atheiſt in theſe times to ſuch an Ethiopian: he lives where the Sunne (even the Evangelicall light) riſeth every day in his eyes, and yet continually he doth the works of darkneſſe. For (as one excellently and with a ſilver pen) he that ſayes there is no God, is a *vocall Atheiſt*; he that lives as if there were no God, is a *vitall Atheiſt*; he that ſhould ſay, Godlineſſe hath no power, is a *verbal Atheiſt*; he that ſhall live as if godlineſſe had no power, is a *reall Atheiſt*.

Omitting here what might be the ſeed of a larger diſcourſe, I will ſhut up this ſtage with Tertullians note,

Nemo

Nemo tam carnaliter vivit, quàm qui negat resurrectionem carnis.

Flavius Josephus hath observed, that the sect of the Sadduces was most favoured by those that were rich: and very probably, because they that welter in their wealth, that leade fortune captive with all her treasures, are often so addicted to this world, that they could be content there were no other; & indeed in their accompts there is not. For as it is well noted on those words in the *historicall parable*, Luke 16.25. *Remember sonne that thou in thy life time, &c.* the pronoun *Thy* is there emphaticall. This life is called *his life*, not because he

in it, but becauſe he ſo lived in it, as if there had been no other life but it. Δὸς μοι τὸ σήμερον, is the carnall mans Motto: Give him this life, let this day be his; take to morrow who will. *Seculum non agnoſcit niſi præſens.* The thought of death he baniſheth as a meditation too melancholy, fit onely for the cloyſtered book-worm, who ſpins out his life by an houre-glaſſe: or rather he flatters himſelf, as deeming it the lot of others, and nothing concerning him; being herein like unto Veſpaſian, who (as *Cuſpinian* hath it) ſeeing at once two fatall preſages of his end, a *blazing Comet*, and a *gaping ſepulchre*, turned them both from himſelf,

Cuſpin. hiſt.

with

with this pleaſant ſcoffe; ſaying, the ſepulchre gaped for the old Empreſſe Julia, and the blazing ſtarre portended the death of the King of Perſia, who at that time wore long hair.

On the contrarie, he, whoſe heart is taken up with better thoughts, whoſe minde is deeply ſeaſoned with the conſideration of our humane frailty, who often thinks on Gods *Hac nocte*, Luke 12.20. or the Apoſtles *Non in comeſſationibus*, Rom. 13. 13. (by which words S. Auguſtine was firſt converted) doth ſo live, *tanquam Ephemeridem Deo traditurus*, as every day being ready to give up his accompts to his God. He conſiders

fiders that this world, for all the world, is like a globe of eryſtal; which though it take the eye with varietie and delight of objects, yet the glory thereof is but little & brittle, or like a ſeal ſet upon running water, preſently gone.

Act. 25. 23. We reade in the Acts, that Agrippa and Bernice came into the place where Pauls cauſe was to be heard, *with great pomp*: it is in the originall, μετὰ πολλῆς φαντασίας, intimating thus much, that the glory and pomp of this world, is but a fancie, a dream. We know the price, which the great Doctor of the Gentiles ſet upon theſe earthly things, was but σκύβαλα, a word then which nothing can

ſound

ſound more to contempt; for it is as much as σκύβαλα, ſcraps & offalls that we caſt forth to dogs; nay interpreted to be *dung*, Phil. 3. 8. And if man be but *graſſe* (as the Pſalmiſt ſings) his worſhip and honour is as *the flower of this graſſe*, ſoon withered. *Beza in locum.*

In the language of Canaan, in the Scripture phraſe, death is called *a change*, Job 14. 14. In the third of James, we reade of τροχὸς τῆς γενέσεως, that is, (as the word carrieth it) *the wheel of our nature*; this wheel turneth apace, and daily turns off ſome, and we know not how ſoon our turn will come. Our eſtate in this life is like the Verticall Diall, which ſheweth neither our James 3. 6.

Ortum nor *Occaſum*, neither our coming into the world, nor the time when we are to go out of it: But our eſtate in the life to come is like the Horizontall Diall, upon which the ſunne ſhineth alwaies: there ſhall the Sunne of righteouſneſſe for ever ſhine, and *in his light ſhall we ſee light*. Again, the Scripture ſpeaketh of this life, and all the felicity therein, as of a
Heb. 11 9. *tent* or *booth*, ſpread for a day, and taken down at night: But of the life to come, as of a ground-work, which ſhall never remove from us, nor we from it: for we ſhall abide therein, ὡς ἐν τῇ βασιλικῇ, as in a palace, *an houſe not made with hands, eternall in the heavens*, 2. Cor. 5. 1.

I have dwelt long on this ſubject, and am loth to part with this *Odor Lebani*, ſo ſweet a meditation. But leſt I ſtrike too much on the ſame ſtring, which is a fault in Muſick, I will like a skilfull gardiner delight your eyes with varietie of objects, and in this maze ſhew an order in confuſion.

And becauſe the Articles of our Creed are not only *Credenda* but *Credibilia*, I will go down to the Philiſtines to whet mine axes and hammers: I will borrow ſome jewels from the Egyptians, *& datos guſtus referam*, and give a taſte——

Chap. 7.

Of many resemblances in nature, together with some arguments drawn from the creatures, 1 Vegetative, 2 Sensitive, 3 Rationall: *which though they be not sufficient proofs, yet may be as inducements to the truth of the Resurrection.*

IT hath ever been the guise of godly men, from the beholding of worldly things to beget heavenly thoughts, to turn the sight of every solemnitie, into a school of Divinitie; and from the things they see here downward, to make a prospect upward. If we open the book of the Creatures, (where-

(wherein is writ a large commentarie on our preſent argument) we cannot look beſide a leſſon; not a page, not a line, but may juſtly challenge our obſervation.

If with Iſaac we walk into the fields, or with Joſeph of Arimathea into our gardens; whatſoever is preſented to our eyes, doth Emblematically reade us a lecture of our reſurrection.

Conſider the prettie ſhort-lived flower, the pride of nature in its colours, *res & ſpectaculi & ſpiraculi:* once a yeare Jonas his worm bites it by the root, & it withers; but when *the time of the ſpring* (which Tertullian calls *the reſurrection of the yeare*) comes about, and

brings it forth again, it appeares in ſuch glorious ornature, more rich then Herod in his robe of ſtarres, or Solomon in his princely paludaments.

The hope that breathes from hence is this, That he that ſometimes appeared to Mary in the *likeneſſe of a Gardiner, ſhall turn our graves into garden-plots, and ſo huſband them, as they ſhall in due time bring forth live bodies, even all our bodies alive again.*

Epiſc. Wint.

This the Propheticall Hiſtorian, and Evangelicall Prophet, the courtly Eſay, foreſaw and ſung: (I will not hang a picture on a marble wall, nor ſet a ſlight gloſſe on ſo fair a text; his

own ſtyle being, in the judgement of S. Hierome, *flos ſermonis*, the very flower of ſpeech, a flouriſhing ſpeech) *Awake* (ſaith he) *ye that dwell in the duſt; for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead*; Iſaiah 26. 19. Take into thought the Apoſtles own inſtance: look on the grain thou ſoweſt; that which thou ſoweſt doth not ſprout up again, except it firſt corrupt and die: and when thou ſoweſt, thou ſoweſt not that eare and corn, which ſhall be, but onely bare grain; yet is nothing detracted from the ſeed buried in the earth, but it riſeth with increaſe: *Cum culmo & foliis naſcitur, quod ſine culmo & foliis ſemi-*

natur:

natur: in like manner, at the reſurrection, the ſubſtance of our bodies ſhall not be changed, but bettered. Do we not finde by daily experience, that out of a little kernell, which was neither hard nor rough, nor green in ſhew, nor good in taſte, nor ſweet in ſmell, there ariſeth and iſſueth the hardneſſe of the timber, the roughneſſe of the bark, the verdure of the leaves, the ſweet ſmell of the bloſſome, the pleaſant taſte of the fruit? And ſhall we not beleeve, that out of the duſt, which is neither fleſh, nor bloud, nor bone, our bodies conſiſting of them all, ſhall at the laſt day by the power of the Almightie be repaired? It were eaſie to

be

be infinite in ſo copious a theam; but I will paſſe from the creatures *vegetative*, to the *ſenſitive*, and offer to your thoughts ſome emergent conſiderations.

Hiſtorians report, that there be certain Mice on the Alpine-hills, that ſpend their whole winter in ſleep, and are onely fed with reſt. The like we reade of ſwallows, worms, and flies, that by no agitation or compunction that is uſed, can be perceived to ſtirre, untill the ſpring of the yeare; when they awake again, and riſe up fatter then they lay down: But ſingular is that of the Arabian Phenix, that ſole bird of wonder. Never did the Romane Emperours lie

in

in their beds in greater ſtate, when in their ἀποθέωσις they were to be burned & changed to Gods, then ſhe doth conſume her ſelf in coſt, becauſe ſhe knows ſhe ſhall be revived. *Doceat nos Phœnix exemplo ſuo reſurrectionem credere, quæ ſine exemplo, rationis perceptione ſibi inſignia reſurrectionis inſtaurat*, ſaith S. Ambroſe. By all writers, ſhe hath ever been held a type of our glorious reſurrection. In the 92 Pſal. verſ. 11. it is ſaid of the juſt man, ὡς φοῖνιξ ἀνθήσει· in the vulgate tranſlation, we reade it, *He ſhall flouriſh like the palm*; but it may be tranſlated, *He ſhall flouriſh like the Phenix:* for the Greek word φοῖνιξ admits of both ſignifications. But

But if weary of forrein employment, we liſt to look home into our ſelves, in the reaſonable and royall creature (whom ſome have termed *a little world in the great*, or rather *a great world in little*) this ſacred myſterie is more fully manifeſt.

As flowers, herbs, and trees, have their *annuall*, ſo hath man his *diurnall* reſurrection. Over night we prepare and compoſe our ſelves to ſleep, with a full reſolution to awake in the morning: we willingly unbrace, and put off our clothes, with expectation to uſe them again. Now what is ſleep, but death drawn to the life? and what is death, but ſleep it ſelf?

ſelf? Nazianzen ſpeaking of man, as of the image of God, compareth the higheſt, as Rulers, to pictures drawn clean through, even to the feet; the middle ſort, to half pictures, drawn to the girdle; the meaneſt, to the leſſer ſort of pictures, drawn but to the neck and ſhoulders. But all in ſome degree carrie his image, as well the *poore penie* as the *coin of gold.* In theſe lively pictures of ours may we ſee ſome ſhadow, ſome reſemblance of our future reſurrection. Do not our nails being pared, and our hair being cut, grow again? And if theſe dead parts of the bodie be reſtored by the ordinarie power of God in nature, much more

ſhall his mightie power reſtore the bodies of men. Hath God given me the very ſecuritie of the hairs of my head, and ſhall I diſtruſt him for the raiſing of my body?

Theſe and the like meditations are as *armour of proof* againſt the fear of death. *Pulvis es, & in pulverem revertêris*, is mans *epitaph* written with Gods own finger. *Libenter mortalis ſum, qui ſim futurus immortalis*, is a faithfull mans *ſubſcription* and *reply*.

I might here, without digreſſion, record what I finde upon file, many memorable ſayings, ἀποφθέγματα *morientium*, and *noviſſima verba*, the laſt breath of ſuch Seraphicall zelots, as have gone to

to heaven μετὰ ῥημάτων τῆς ἐυσεβείας, with ſome ſentence of pietie in their mouthes with good words in their lips, which like golden cymbals have delighted the eares of the Almighty, while they like ſo many dying ſwans have warbled out their ſouls into the hands of God.

But this field hath been already reaped to my hand. I will therefore walk into another field, into *Gods gleab-land*, for ſo ſignificantly do the Germanes call the churchyard, becauſe the dead bodies are there ſown, to be raiſed up again.

A diſcourſe (I confeſſe) of burialls, and of the ſad pomp of a funerall, doth properly fall under the head

of

of *Antecedentia Resurrectionis*; yet because it much conduceth to strengthen us in the hope of a future resurrection, it will be no oyl misspent to meditate somewhat ——

Chap. 8.

Of committing the dead corps to the grave.

IN the Apocrypha (which some call *the humane triath between the two testaments*) the wise man giveth his counsell to his sonne, *Poure forth thy tears over the dead,* —— *and neglect not his buriall.* Whence we gather, that moderate grief for the losse of friends, funerall rites, Eccius 38. 16.

rites, decent interring of the corps, and thos *Officia postremi muneris* (a the Fathers call them) ar not unfitting the practise o Christians. Who but *Nova tus*, but an *heretick*, would deny bread to his fathe alive, and buriall to him be ing dead? for though the car case be insensible of any po sition, yet honest sepulture i a blessing.

And that I may limit my pen to certain bounds, I wil shew how in this one ac many acts concurre. Some o them, I acknowledge, are al together ἀπροσδιόνυσα, and have no alliance to our sub ject; I will therefore salute them as strangers, and le them passe.

First

First, it is an act of *necessitie*, to free the living from the contagion of the dead.

Secondly, it is an act of *love*, to prosecute those with honour to the grave, to whom we gave respect in their life. *When the disciples heard of the death of the Baptist, they came and took up his body, and put it in a tombe*; Mark 6.29.

Thirdly, it is an act tending to *mortification*, as being a remonstrance of our own mortalitie. It was the generall voice among the Ancients, of those that followed their friends to the grave, *Vale, nos te sequemur*: whereupon was derived the word *Exequiæ*. And hence again proceeded

proceeded another cuſtome, which we ſtill retain, that the herſe or coffin ſhould be carried before, and they that did attend it come behinde; figuring thereby and putting them in minde, that they muſt all one day follow the ſame way.

Thirdly, it is an act of *faith* and *religion*, as thereby teaching others, and leaving an impreſſion in our own hearts of our faith in him, who is our reſurrection and life. *Chriſtus primogenitus mortuorum*, *Chriſt is the firſt-fruits of the dead*, ſaith the Apoſtle. In reſpect of his reſurrection, when God raiſed him from the grave, he is ſaid to *beget* his ſonne, Pſal. 2.7. and leſt the interpretati-

Col. 1.18.

on

on of birth onely ſhould be deduced from that place, S. Paul expreſly applies it to his reſurrection, Act. 13.33. *Hodie te genui, This day have I begotten thee,* even this day, when he was born anew *tanquam ex utero ſepulchri,* from the wombe of the tombe. Chriſt this day was ſo raiſed, that he raiſed himſelf; and that not onely *merito, ſed efficaciâ:* as the *godhead* graced the *manhood* to merit it, ſo was the *manhood* enabled by the *godhead* to atchieve it: yet as he roſe *in ſe,* ſo *pro aliis,* in his own perſon for the good of his people, which are his purchaſe by death.

Laſtly, it is an act of *hope;* as expecting a joyfull reſurrection

rection of them, whom with ſorrow we interre. Since an Angel ſat on our Saviours grave, and proclaimed thoſe good tidings, *Reſurrexit, non eſt hic*, we have added on our tombe-ſtones to -- *Hîc jacet*, this happy clauſe --- *Spe Reſurgendi.*

How juſtly then do we take care for the comely laying up in the ward-robe of the earth the precious reliques of thoſe Saints, whoſe ſouls are glorious in heaven!

If we look through the paſſage of ſacred writ, we ſhall ſee the buriall of the dead both commended and commanded, as a godly and charitable work: there ſhall we faithfully finde recorded, the circumſtances of perſons,

ſons, place, care, coſt of em-
balming the bodies of the
Patriarchs, of their pains
in tranſporting them to
their own ſepulchres.

But moſt remarkable is
that which we reade of Mo-
ſes, Deut. 34.5. It is ſaid in
the vulgate tranſlation, that
he died, *jubente Domino*; but
according to the originall (as
the learned obſerve) it is,
Moriebatur עַל־פִּי יְהוָה
ad os Jehovæ, or as the Chalde
paraphraſe hath it, *Ad oſcu-
lum oris Jehovæ, At a kiſſe of
the mouth of God*; for deare
to the Lord is the death of
his Saints, in their death he
embraceth them as we do
little babes in our arms; ſo
that death to the righteous,
is a kiſſe of the mouth of
God.

As the Lord took care of his ſervant at his birth and at his death; ſo likewiſe did he carry his body by the hand of his Angel, to his ſepulture. But he that locked up his treaſure in the *valley of Moab*, brought it forth afterward more glorious in the *hill of Tabor*; That we may know, that theſe bodies of ours do not periſh, but reſt in hope; that ſepulchres are not gulfs to ſwallow the, but repoſitories to keep them; that the Saints are not loſt but departed; they are gone into a far countrey with their Maſter, to return again richer & better then when they went.

The garment that was taken from Joſeph, was but a falſe argument of his death and loſſe; for he then not onely

onely lived, but governed Egypt. No more can we conclude from the diſſociation of bodie and ſoul, that they are both extinct: for the ſoul is immortall ſeparated, and hath not loſt the bodie, but is ſent before it to joy.

Me thinks death dealeth with us no otherwiſe then David did by Saul: when he was aſleep, he took away his ſpeare and his waterpot; which he reſtored unto him when he was awake: ſo death takes away our *ſpeare* and our *waterpot*, our *ſtrength* and a *weak frail life*; & when we awake again, it ſhall be reſtored in the day of refreſhing in a more excellent and abundant manner.

When Chriſt ſhall come

with a *Prodi Lazare*, the graves ſhall ſet ope their marble doores, and reſtore their charge: when the Archangel ſhall ſound the trump of collection, the ſcattered bones of the Saints ſhall be gathered together with ſinews, and thoſe ſinews incorporated with fleſh, and that fleſh covered over with skinne, and by a new μετεμψύχωσις (or rather ἀνεμψύχωσις, ſuch as Pythagoras never dreamed of) the ſame ſoul ſhall reenter the ſame bodie.

But of the perfect reſtauration of our bodies, and glorie of our ſouls, we ſhall diſcourſe more largely in the cloſe of our meditations.

Before I unlade my ſhip, and

nd put her into the creek, before I lodge my colours, I ſhould collect ſomething, by way of refutation, from the abſurdities that ariſe from the deniall of this truth. The bleſſed Apoſtle hath ſet them down at large in the 15 chap. of his firſt epiſtle to the Corinthians, to which moſt comfortable chapter (wherein is ſtore of Manna for the ſoul to feed on) I referre my reader. To comment upon each of thoſe texts, were to ſet up a candle before the Sunne; many of them being plain, and eaſie to be underſtood. I will onely ſelect two periods of harder conſtruction; and firſt, I will give you the——

Chap. 9.

Diverſe readings & interpretations of thoſe words (1. Cor. 15. 29.) *Elſe what ſhall they do, which are baptized for the dead, (or, as others, baptized for dead) if the dead riſe not at all?*

Some Chymicall wits have extracted from hence a proof of their Purgatorie, as Stapleton, and that Franciſcan in his treatiſe of the fierie torrent; who *diſguiſing the paſſage thus*, WHAT SHALL THEY DO, THAT BAPTIZE THEMSELVES FOR THE DEAD? expoundeth that *which he hath corrupted in this*

Du Moulin in his confutat. of Purgat. p. 268.

his manner; TO BAPTIZE ONE'S SELF *signifieth to do laborious and satisfactorie works for the dead: and withall we must understand, that it is to fetch them out of Purgatorie.* How fruitfull is errour of absurdities! But I will not sit on the skirts of this fierie hill, since Nebuchadnezzar cannot interpret his own dream, nor can the learnedst of our adversaries aread us their own riddle, nor resolve us concerning this Mathematicall or imaginarie fire, either where it is, or what it is. This *ignis fatuus* hath been sufficiently quenched by the waters of Shilo, which have abundantly flowed from the best pen of France. *Du Moulin*

Thomas Aquinas, by the dead understandeth sinnes, which are dead works; as if the Apostle had said, Why are they baptized for the abolishing of sinne, whereby death cometh, and which being removed, death shall prevail no more?

Others, as Claudius Guiliandus, understand it of martyrdome for the faith of the resurrection; because our Saviour speaking of suffering martyrdome to the ambitious sonnes of Zebedee, said, *Can ye be baptized with my baptisme?*

These expositions are farre fetched. In this and the like places of Scripture, we must ever have *oculos ad sensum*; for the occasion of speaking

is the best key to every speech. We will therefore weave this web a little closer.

In the translation and interpretation of these words Expositours vary: I will strike the severall flints; each of them may afford a spark to give some light.

These words, Οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, are translated by some, *baptized over the dead*; as though it had been the manner of some to baptize over the graves of the dead, to cherish their hope of the resurrection. If it might appeare to have been so by any history, this would at once decide all controversies. But (as a modern writer descanting

upon this expoſition of Luther, hath obſerved) none hath made mention of any ſuch thing: & if we look into the regiſter of Gods own record, we ſhall finde, that places of much water were rather choſen to baptize in, as Jordan; and John the Baptiſt is ſaid to have baptized *by Ænon beſides Salim, becauſe there was much water there.* And S. Luke reports, that the great Eunuch of Ethiopia went into the water, and came out of the water, at his baptiſme, Acts 8. 38, 39.

John 3. 23.

Others think, that the Apoſtle here ſeems to allude to the ancient cuſtome of the faithfull Jews, who, to ſtrengthen themſelves in the

hope

hope of a reſurrection, uſed to waſh the bodies of their dead, and then ἐνταφιάζειν, to embalm them before they buried them: As though the Apoſtle would prove there is a reſurrection of the body, from this cuſtome, ſeeing otherwiſe this waſhing ſhould be in vain.

Though this conſtruction be of ſome weight, yet it is not ſufficiently agreeable to the phraſe the Apoſtle here uſeth.

Calvin (according to the explication of Epiphanius upon the text) interpreteth the Apoſtles words, as though he ſhould reaſon from the cuſtome of ſuch converts, and beginners in religion, as neglecting baptiſme

upon this expoſition of Luther, hath obſerved) none hath made mention of any ſuch thing: & if we look into the regiſter of Gods own record, we ſhall finde, that places of much water were rather choſen to baptize in, as Jordan; and John the Baptiſt is ſaid to have baptized *by Ænon beſides Salim, becauſe there was much water there.* And S. Luke reports, that the great Eunuch of Ethiopia went into the water, and came out of the water, at his baptiſme, Acts 8. 38, 39.

John 3. 23.

Others think, that the Apoſtle here ſeems to allude to the ancient cuſtome of the faithfull Jews, who, to ſtrengthen themſelves in the

hope

hope of a resurrection, used to wash the bodies of their dead, and then ἐνταφιάζειν, to embalm them before they buried them: As though the Apostle would prove there is a resurrection of the body, from this custome, seeing otherwise this washing should be in vain.

Though this construction be of some weight, yet it is not sufficiently agreeable to the phrase the Apostle here useth.

Calvin (according to the explication of Epiphanius upon the text) interpreteth the Apostles words, as though he should reason from the custome of such converts, and beginners in religion, as neglecting baptisme

ptiſme overlong, yet when their death approached, made haſte to be baptized, that their bodies might be waſhed and cleanſed againſt the joyfull day of the reſurrection. Though the interpretation be not lightly to be paſſed by, yet I cannot reſt in it, as in that which the Apoſtle ſhould make his *Epitherema*, and ground of his reaſon; and Mr Calvin himſelf worthily condemneth them, that ſhould ſo deferre their baptiſme till their going out of this life.

Francis Junius, rich in languages, and ſubtil in diſtinguiſhing, hath obſerved, that this particle ὑπὲρ, though it be uſually and rightly tranſlated *Super*, may nevertheleſſe

theleſſe (according to the uſe of the ſame both Greek and Latine prepoſitions, in Greek & Latine writers) be taken here for *Præter, beſides*, or in ſignification of *Inſuper, moreover*, as noting the continuance of the Sacrament of Baptiſme in the church, by a conſtant courſe, for the comfort of the living ſtill, like as it was found to be of comfortable uſe to thoſe that were dead, ſo long as they were alive: As though the words of the Apoſtle were to be read thus, *Elſe what do they that are baptized ſtill*, or *moreover*, and *beſide thoſe that are alreadie dead?* becauſe otherwiſe it might be inferred, that unleſſe the dead ſhould riſe again,

gain, neither have the dead any fruit of baptiſme abiding them; to wit, in reſpect of their bodies, and ſo ſhall be diſappointed of that, which they looked for by faith: neither have the living any reaſon, at leaſt in reſpect of the bodie, why it ſhould be continued among them. And this may the doubling of the queſtion by the Apoſtle import; *Elſe, what ſhall they do, that are baptized* (*viz.* ſuch as are alreadie dead) & again, *Why are they* (namely, the living) *yet baptized?*

S. Ambroſe underſtands this place of a Sacramentall waſhing, applied unto ſome living man, in the name and behalf of his friend dying without baptiſme, out of a ſuper-

ſuperſtitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceaſed, might be available for the other dying unbaptized: as if the Apoſtle did here wound the ſuperſtitious Corinthians with their own quils, and prove the reſurrection of the dead from their own erroneous practiſe; telling thē in effect, that their uſual (but miſgrounded) & ſuperſtitious cuſtome of baptizing the living were in vain, if there were no reſurrectiō.

Thus have I briefly ſet before your eyes, what curious threads have been drawn by expert workmen, from this woof of Scripture. Other much-men herein have laboured, and we have entred into their labours.

I have here (I confesse) presented *cœnam dubiam*; let each man please his own palate. If any shall demand my sentence (*etiam & culices circumvolent cum apibus*) I do herein subscribe to the interpretation given by Du Moulin, which (with submission of my judgement) I take to be proper and genuine. Nor do I obtrude this explication on my reader, as Magisteriall, but leave him, if this sense satisfie not, to his farther disquisition.

The sense of these words (saith he) must be taken according to the Apostles intent. His intent was to prove the resurrection; hereto he implyeth baptisme, which in those dayes was celebra-

sed

ed (as may appeare in the monuments of Eccleſiaſti- *Magdeburg. cent. 14. cap. 16. col. 234.*
all Hiſtorie) by dipping and s it were diving, by plun-ing the whole body in wa-r, in token that we are in eath. And the coming forth f the water repreſenteth e reſurrection. So S. Pauls eaning is, that this ſigne ere in vain, if there were reſurrection; and that in ain we are baptized for ead, or as dead, and to re-eſent unto us that we be death, if there be no hope f the reſurrection.

And in this ſenſe may we nderſtand the Greek ὑπὲρ to e uſed by the Apoſtle, as the atine *pro* is uſed in this and e like phraſe, *habere pro de-licto*: for he which is bapti-

zed

zed ſhould be baptized for dead, that is, as one in a manner dead, even to die more & more unto ſinne, but to live more and more to God: becauſe baptiſme is a token of regeneration, the pawn and image of our reſurrection, as S. Ambroſe ſtyles it, *Et per regenerationem corpora noſtra reſurrectioni gloriæ inaugurantur. Therefore* (ſaith the Apoſtle) *we are buried with Chriſt in baptiſme*; that is, (as Ignatius expounds the phraſe aright) we are by baptiſme made partakers of his reſurrection. *Non ſolùm propter remiſſionem peccatorum baptizamur, ſed etiam propter reſurrectionem carnis noſtræ*, ſaith S. Hierome: therefore do the Greeks

Rom. 6. 4.

Greeks call baptiſme ἀφθαρσίας ἔνδυμα, *the weed* or *garment of immortalitie.*

And farther we carry not this meditation, but proceed to ——

Chap. 10.

The ſundry acceptions of thoſe words, 1. Cor. 15. 32. *If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not?*

THe great Doctor of the Gentiles, having in the 19 verſe ſet down certain abſurdities, that follow upon the denying our reſurrection, doth in the three following

following verſes ſhew the great inconvenience,

1. On the Apoſtles part, } if there be no reſurrection.
2. On his own particular, } if there be no reſurrection.

Firſt, concerning the Apoſtles; verſ. 30. For, *why ſtand we in jeopardy every houre?*

Secondly, concerning himſelf; v. 33. *Si ſecundum hominem, ad beſtias pugnavi Epheſi--Ergò, ſi reſurrectio non eſt futura, inutilis eſt pugna mea.*

And here again do I meet with another vein of rough clay, here do I finde another ſhelf of ſtones. What then? ſhall I caſt away my mattock? no; but as neare as I can, I will follow thoſe skilfull Miners which have delved deep in this ſoyl.

And

And becauſe the words have ſome miſt about them, I will go to the councell-table of the Expoſitours, and take advice of my maſters, my companions, my books. I will walk through the fields of ſeverall Authours, plucking and rubbing therein ſuch eares of corn as I beſt like.

Si ſecundum hominem] The learned Junius, and ſome others which follow his reading, include theſe words in a parentheſis, *quorum ſententiam ſi ſequamur*, (ſaith he) *præciſa fuerit oratio*. And then muſt we take the Apoſtles meaning thus, *Si ſecundũ hominem*, i. *ut humano more loquar*; that I may ſpeak after the manner of men, that

that I may now take the pri-
viledge to say something o
my self, as men do in the like
case, of their own deeds
The like prefaces do we
finde used by S. Paul else-
where, *viz.* Rom. 3. 5
2. Cor. 11. 16.

Secundum hominem; id est (saith *Cornelius à lapide*) *hu-
manâ tantùm spe, humano spi-
ritu, audaciâ, temeritate, stu-
dio gloriæ, quo acti homines
præcipites in pericula ruunt.*

The like exposition giveth
Mayer. a modern writer.

*If according to man I have
fought*; that is, as men led by
nothing but that which is
humane, *viz.* vain-glory, or
some other worldly respect
have done, and not looking
by faith at the resurrection
and

and at God the rewarder of those that suffer for him, at that day. If I should thus have exposed my self unto so apparent danger of death, what benefit would it have been unto me?

Gorrhan thus glosseth on the text,

Tangit actum, [*pugnavi*] *modum,* [*secundum hominem*] *objectum,* [*contra bestias Ephesi.*] And again thus,

Si secundum hominem] *agens scilicet rationabiliter* (*quia hominis est credere, non mori hominem ut bestiam*) [*pugnavi*] *id est, disputavi,* [*ad bestias Ephesi*] *id est, supra Ephesios bestialiter viventes.*

Tertullian, Theophylact, and others take this Metaphorically of men in shape, beasts

beasts in condition, And Oecumenius addeth, that these were the Jews at Ephesus, and Demetrius with his faction.

Concerning those silver-smiths, and their ring-leader Demetrius, S. Luke tells us, that they got their living by making ναοὺς ἀργυροῦς, *edes argenteas* (Act. 19. 24.) that is, coyns, or medalls whereon the temple and image of Diana was stamped. While S. Paul (he that elsewhere out of an humble modestie acknowledged himself the least of the Apostles) did now shew himself the greatest Apollo for his sanctified Rhetorick, *eloquent, mighty in scriptures*; while this *trilinguis Ecclesiæ Phœnix* (as he

he ſaid of his *Rouclyn*) did earnedly argue againſt theſe ſuperſtitious Demetrians, roving that they are no gods that are made with ands; he ſo cut the throat f that Epheſian beaſt, ido- trie, as that all the ſilver- niths of Diana (ſaith one) uld not hammer out a re- ly to his charge. Yet when his buſie tumult, that *bellua ultorum capitum*, feared hat thereby their craft was danger to be ſet at ught, they mainly oppo- d his doctrine, &c. *Alſtedius.*

According to this expoſi- on, do ſome parallel this xt with 2. Tim. 4. 17. here Nero is called *a lion*. hus is Herod termed *a fox*, uke 13. 32. Davids perſe-

cutours, *Bulls of Basan*, Psal. 22.12. The Scribes and Pharisees, *vipers*, Matt. 23.33. The enemies of the church, *wilde boars*, Psal. 80.13.

Others there are that have held it *literall*; both ancient and modern Authours.

Chrysostamus, Ambrosius, & alii, propriè Paulum Ephes. bestiis objectum, cum eisque depugnâsse putant, & hoc propriè significat ἐθηριομάχησα.

Si objiciatur, Lucam in Actis non meminisse de hac pugna; respondetur, plura alia non minoris momenti Lucam tacuisse, ut quæ de se narrat Apostolus, 2. Cor. 11. 25. *unde hanc pugnam Pauli cum bestiis ad literam acceptam narrat Nicephorus, lib. 2. hist. cap. 25.*

Pareus

Pareus addeth moreover, that there is no need to flie to the metaphor; *Non hoc* (saith he) *metaphoricè intelligendum: nam nulla ratio cogit ad figuram confugere, cùm literâ fieri potuerit: solebant enim capitis Christianos damnatos, vel bestiis objicere laniandos, vel ad pugnandum cum bestiis armatos in arenam protrudere, ut per ludum vel superarent, vel præda fierent.*

That there was a theatre at Ephesus for such purpose, we reade, Act. 19. 29. The theatre (saith the expositour) was the place, wherein malefactours were punished, to behold which the people were wont to come together, and where their shews

Mayer in Act. 19.

were made for paſtime; and thus much doth the name in Greek import, being derived from θεάομαι *video*.

Again, we finde in Tertullian, that *Chriſtianos ad leones* was a common word. Of *Damnatio ad beſtias*, & *Beſtiarii*, of them that were condemned to wilde beaſts, we may reade at large in the Jewiſh antiquities.

This kinde of puniſhment (ſaith Godwyn) was commonly exerciſed among Chriſtians in the Primitive Church. Yea the literall interpretation of theſe words (ſaith he) is a ſtronger argument, that S. Paul beleeved the reſurrection (which is the ſcope of the text) then to underſtand the words of

a

a metaphoricall fight againſt the enemies of the church; *Moſes and Aaron, lib.5.cap.8. pag.257.*

Concerning both ſenſes, I will conclude with that which Piſcator hath upon the words.

Ἐπελαμάχοντο] *Poteſt fieri, ut hoc ſimpliciter & propriè intelligendum ſit de beſtiis (etſi Lucas hanc hiſtoriam omiſit) veruntamen probabilius eſt intelligendum metaphoricè de diſputationibus quas habuit cum incredulis.*

Thus have I fetched my ſtones from many quarries, but compoſed the frame my ſelf. Thus have I delivered (as Lyrinenſis ſaith) *what I have learned*, not *what I invented*: of which different opi-

opinions you may rightly ſay, as Demipho did of his advocates in Phormio, *Dic, Hegio. Ego Cratinum cenſeo. Dic, Cratine. Quot homines, tot ſententiæ: mihi non videtur. Dic, Crito. Res magna eſt; ego ampliùs deliberandum cenſeo.* To whom Demipho anſwered, *Feciſtis probè: incertior ſum multò quàm dudum.*

For a determination herein, I dare not peremptorily conclude, ſince the grave Doctours be at variance among themſelves.

This I referre to the long robe, and to thoſe cunning Bezaliels whoſe very trade is Divinitie, who are continually digging in the precious mines of the holy Scripture. And

And now having untwiſted theſe two knots (which we may reckon in the number of thoſe δυσνόητα, whereof S. Peter ſpeaks) I joyn iſſue again with my former meditations, and will ſhew, that—— 2. Pet. 3. 16.

CHAP. II.

The ſame bodies, which we now have, though deſtroyed by death, ſhall at the Reſurrection be reſtored unto us in the ſame ſubſtance. They ſhall be immortall, perfect, glorious, ſpirituall, impaſſionate.

THe end of our meditation ſhall be the meditation of our end. The con-

templation of another life, is the ſtarre which guides us from the Eaſt to the Weſt, from our Orient to our Occident, and brings us at length to the place where our Saviour is. We know that in every man, there is φυσικὴ πρὸς θάνατον διαβολή, a naturall querulouſneſſe againſt death, and this *diſſolutio continui* is ſo irkſome to fleſh and bloud; nature abhorres as the viſage, ſo the region of death and corruption: but this is ſilenced with the remembrance of our reſurrection, by which we learn that death is better then life, becauſe a paſſage to a better life; like the angel ſet before paradiſe, with one blow it admits us to eternall joy.

joy. Here we grow up to a full vigour, and then we decreaſe: but when we ſhall aſcend above the wheel of time, where nothing but eternitie dwelleth, we ſhall have ſuch an iſſue from death as ſhall never paſſe into another death; there at firſt we come to perfect ſtature, & ſo continue for ever; that life ſhall laſt as long as the Lord of life himſelf.

But why do I attempt an eagles flight, with the wing of a wren? why do I ſeek to expreſſe that, which cannot be expreſſed? I will not go beyond my line; I will onely deſcant on that, which I finde ſet down by the Apoſtle through the ſacred Scripture, but principally in that

excellent chapter, 1. Cor. 15. which we may call the ſpring-garden of the reſurrection.

As the princely Prophet David, when he ſweetly warbled on the *glorious Attributes of God*, hath for the *Amabaum*, and burden to his ſong, *For his mercy endureth for ever*; ſo that choſen veſſell of grace (as if he had been the Apoſtle of the reſurrection) makes this comfortable doctrine the matter of moſt of his epiſtles; upon this ſtock doth he ſeem to plant the whole bodie of Chriſtianitie.

1. Theſſ. 4. 16. At the generall reſurrection, *the dead in Chriſt ſhall riſe firſt*. The obſervation is, that the ſentence of *abſolution*

lution ſhall be pronounced before the ſentence of *condemnation*; a *Venite*, *Come unto me*, before an *Ite*, *Depart from me*: God is loth to let his furie be predominant. *Then* (ſaith S. Paul) *ſhall we, who live and remain, be caught up with them alſo in the clouds*: the word in the originall is paſſive, ἁρπαγησόμεθα, *we ſhall be raviſhed*; ſo our riſing and upgoing ſhall not be by our own power, but by the power of God.

Again, *This corruptible muſt put on incorruption, and this mortall muſt put on immortalitie*. Not a corruptible or mortall at large, but, *hoc*, *this corruptible*, *this mortall*. The blinde men which

our

our Saviour cured, received no new-made eyes, but onely ſight to the eyes they had before. The widows ſonne and Lazarus, roſe in the ſame bodies in which they died. He that was ſeen in the fleſh, ſhall be ſeen of the fleſh, yea of this ſame fleſh; *Videbo mihi.*

Not the ſubſtance or lineaments of our bodies ſhall be changed, but the qualities. When the Apoſtle ſaith, *He ſhall raiſe up our mortall bodies*, he ſo calleth them in reſpect of that which they are now, not in reſpect of that they ſhall be then: for in the reſurrection (as he teſtifieth that had a prelibation of that glory) they ſhall be raiſed,

1. *Immortall*, not ſubject

to

to any more diſeaſe or death: we ſhall not ſtand in need of theſe ordinary helps of meats and drinks, by which our nature is preſerved. *Chriſtus tranſiens miniſtrabit nobis*, and it ſhall be our meat & drink to do our Fathers will.

2. *Glorious:* the juſt ſhall ſhine like the Sunne in the firmament; *Et qualis erit ſplendor animarum, quando Solis claritatem habebit lux corporum!* And to confirm the veritie and ſoliditie of this glory, it ſhall not onely be revealed *unto us*, but (ſaith the Apoſtle) ἐν ἡμῖν, *in us*. Jeruſalem (as the Kings daughter) is all glorious within.

3. *Perfect*; every defective member ſhall be reſtored to its integritie: Jacob ὁλόκληρα.

ſhall

ſhall not halt, nor Iſaac be blinde, nor Mephiboſheth be lame. *Hoc eſt credere, reſurrectionem integram credere.*

But here muſt I aſſoyl a doubt, and remove an objection that hangeth on this hinge.

Object. When one man eats another, then that mans fleſh becomes one with another mans fleſh; in which caſe if the one riſe, the other cannot

Solut. It is true indeed; one man eating another, becomes a part of the other for a time; but yet he was a perfect man before he eat of the other, and the other a perfect man before he was eaten. Now it is a truth in Divinity, that every man ſhall riſe with his own fleſh:

fleſh: but a man ſhall not riſe with every thing, that was once a part of him: as for inſtance; If a man hath a tooth beaten out, & another come in the room, he ſhall not riſe with both theſe: ſo likewiſe, a man hath a piece of fleſh ſtricken off with a ſword, and new fleſh comes in the room of it; he ſhall not riſe with both, but with ſo much as ſhall make him a perfect man: thus,

——*If man feeds on mans fleſh, and ſo*
Part of his body to another ow;
Yet at the length two perfect bodies riſe,
Becauſe God knows where every Atome lies. Dr. Donne.

At hæc obiter.

4. They

4. They ſhall be raiſed *Impaſſionate*, free from ſuch paſſions as may hurt and offend, but not from the paſſion of joy; the joy of the ſoul ſhall be the ſoul of joy.

5. *Spirituall*; that is, in *qualitie*, but not in *ſubſtance*: they ſhall ſtill remain the ſame quantitative bodies, bounded and limited with their naturall dimenſions; for otherwiſe, how could Job ſee God with the ſame eyes that he had while he lived? or how ſhould we beleeve the happineſſe and felicitie of our bodies, if our bodies be ſo changed, as to be no bodies at all? they ſhall therefore be endued with moſt unſpeakable perfections, and moſt perfectly clarified from all

all imperfections, but they shall not be disrobed of their naturall properties: briefly, they shall be spirituall in a three-fold sense.

First, in that they shall be wholly freed from all earthly and drossy corruption: all the senses shall be more subtile: the body it self shall become pure, light, and apt to motion, and as neare to the nature and qualities of a spirit, as a body may be.

Secondly, because they shall be no more upheld and maintained by earthly means and helps, but be preserved by spirituall means, that is, by the power of Gods holy Spirit. What use herein) shall there be of the creature,

creature, when the Lord of glory is in place? And in these two respects (especially) they shall be ἰσάγγελα, equall to the Angels.

Thirdly, because they shall never rebell, but be alwayes subject and obedient to the regenerate soul; without contradiction they shall obey the motions of the Spirit.

Other particulars I cease to enquire, because the Scripture doth forbear to deliver them; and in the silence of the holy Ghost, I will not be curious. Well might I lose my self in this Labyrinth, whereto nature never taught an entrance in, nor art ever discovered a passage out.

I

If the beloved Disciple, whose head lay neare his Masters heart; if that *Cubicularius Domini, the chamberlain of Jesus*, (as S. Cyprian saith) to whom Christ commended *thalamum humanitatis*, the bed-chamber of his humanity, *his mother*; if this *legatus à latere, qui è sinu Jesu bibebat mysteria*, who from out of the bosome of his Lord drank deep of the heavenly wisdome; if S. John brake off his revelation, with a *Nemo scit*; needs must I take up here a τὶς ἱκανός; *Quis ad hæc idoneus?* needs must I leave my Reader with a *Theologia negativa*, a *negative Divinity*, or *divine ignorance*, and onely tell what is not in heaven.

Cypr. lib de ablut pedum.

Apoc. 2. 17.

The

The plumage of the Cayſtrian bird appeares more fair, when it is oppoſed to the ravens blackneſſe: (this hath he well expreſt that taught Bartas to ſpeak ſo good Engliſh)

Sylveſter. *And ſwans ſeem whiter when ſwarth crows be by;*
For contraries each other beſt deſcry.

And we may beſt conjecture at the joyes above, if we conſider the miſeries on earth.

This life of ours, if it were not ſhort, yet it is miſerable; and if it were not miſerable, yet it is ſhort. In this world are a world of troubles. *Non habetis hîc requiem*, ſaith the Prophet. Reſt and glory, glory and reſt, are two things that

hat meet not here: the glo-
ious life is not the moſt qui-
t, and the quiet life is for
he moſt part inglorious.

Sublunary, tranſitorie,
Are as barres in th' Arms
of glorie.

Riches and honour, like
Abſoloms mule, do ſome-
imes leave their maſter in
xtremitie.

A conſideration, which,
f well digeſted, would ga-
her our divided thoughts,
nd rouze up our ſouls, *quæ*
rſum quærere, quæ ſurſum
pere, to ſeek firſt the king-
ome of heaven; and then
eknow, *Cætera adjicientur:*
nd indeed, when heaven is
nce named, all other things
e but *Et cætera,* not worth
e mentioning.

It

It is obſerved by thoſe
that are skilled in the holy
tongue, that in the ſacred
name *Jehovah* are none but
litera quieſcentes; myſtically
implying thus much unto us,
that *Deus eſt centrum quieta-*
tivum, that God is the God
of reſt, in whoſe preſence, a
the Prophet ſings, *there is joy*
Pſal. 16. 11. and *fulneſſe of joy*, and *joy for*
evermore.

When once we ſhall be
planted in that celeſtiall pa-
radiſe, there ſhall no apple
of contention grow betwixt
God and us. It is Nazianzen
note, upon that divine An-
theme of three parts (which
Luke 2. 14. S. Luke the Evangeliſt and
Pſalmiſt of the new Teſta-
ment records) *pugnas & diſſi-*
dia neſcire Deum & Angelos

no broyls, no brabbles in heaven.

There ſhall the ſoul be ſatisfied in all her deſires; there ſhall be no *actuall* or *potentiall* evil: no *actuall*, becauſe grace being conſummate in the Saints, excludes all ſinne; no *potentiall*, for they being confirmed in goodneſſe cannot ſinne. There ſhall be no ſorrow, nor tears, which are the effect of ſorrow; thoſe rivers of our eyes ſhall be dried up. There ſhall be no more death, for *Reſurrectio erit mors mortis.*

At that Jubile of glory, *victus vincet*, the conquerour ſhall be diſarmed, and we whom death hath overcome, ſhall overcome death. And now having ſung deaths

deaths Epitaph, and founded the victorie, I retreat; this ἐπινίκιον shall be my conclusion,

These deep and profound mysteries do μύειν στόμα, seal up my mouth: Silence shall be my eloquence: what I comprehend, I will admire; and what I comprehend not, I will more admire.

FINIS.

22 JY 69

A PERORATION to the Reader.

THus have I cast my Mite into the publick treasurie; thus have I given my private thoughts the common light. And now (*...habent sua fata libelli*) this little Manuall must either stand or fall at the uncertaintie of my Readers judgement.

At first (I confesse) I collected, scribled, and meditated these my μελετήματα, mine exercitations for mine own benefit, carried them about with Antoninus his title τὰ εἰς ἑαυτόν, *notes for my self.*

Afterwards, having cast them into a new mould, and fitted them for the presse, I presented this Enchiridion, this little codicill, to the view of a learned friend: but no otherwise then Apelles and Policletus did their pictures and images, holding

ing the pencill and pincers ſtill in my hand, to change, or clip away, what he judged expedient. He, like a wiſe jeweller, where he found a grain, or a cloud, or an yce, which might be ground forth, without taking too much off the ſtone, did help it.

When by his letters I fully underſtood his yeares, I much admired his lines. *Senex eſt* (they be his own words) *&, nè id neſcias, ſeptuagenario major, quatuor, utì credo, annis.* To which

I may adde that which Paulus Jovius hath of his Nicolaus Leonicenus, who having climbed up to a great old age, *erat integerrimis sensibus, vegetâque memoriâ, nec incurvâ quidem cervice, cùm esset staturæ celsioris, & sine scipione venerabilis.*

And here, without the least touch of flattery, (for this scene is layed in Verona, not in Placentia) I could speak much more. But his modestie hath charmed my pen, and enjoyned me silence. If any

any wayes I have exceeded my commiſſion, my onely plea muſt be, *Amor non eſt ignis in ſilice, &c.* Love is not like to fire in the flint, which can hardly be ſtrucken out, but like fire in the boſome, which cannot be concealed.

I ſo farre underſtand my friend, that he loves not the common varniſh; *& hoc magnum eſt,* (as Seneca ſaith) *nolle laudari, & eſſe laudabilem.* A true diamond the beſt artiſts diſcern by ſhining in the dark. And men of great abilities,

abilities, locked up in private cells, and not living in the eyes of the world, are like the images of Caſſius and Brutus, in the funeralls of Junia, of which not being repreſented, as many other were, Tacitus ſaith, *Eo ipſo præfulgebant quòd non viſebantur.*

FINIS.

22 IY 69